WORLD CALL

Cincinnati Centennial In Picture And Story

☆

Shen Yo Remembers

A SHORT STORY

☆

Impressions of The New Japan

MARGARET LAWRENCE

☆

Benevolence Within the Century

J. ERIC CARLSON

☆

DECEMBER 1949

☆

Price 20 Cents

December, 1949

Vol. 31 No. 11

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The cover this month is from a picture by Sporgenberg of Martin Luther and the children singing his Christmas hymn, "Away in a Manger." Only a part of the painting is reproduced here. The original includes Melanchton, and Luther's wife holding a younger child. The picture is used with permission of the Keystone View Company of New York, Inc. In this issue is included also a two-page spread of pictures from some of the Benevolent homes of Disciples of Christ.

Hidden Answers

1. How many persons were cared for last year in the NBA homes?
2. Can Christian faith play an important part in one's physical condition?
3. What part did an event in 1886 play in the beginnings of Christian benevolence?
4. What is considered the "easy" way to transport provisions into Apayao?
5. What and where is *Casa Materna?*
6. How many pastorates has Pablo Bringas held?
7. What Japanese customs is M. L. beginning to like very much?
8. What percentage of girls in India have educational opportunities?
9. What is the first 1950 Week of Compassion offering?

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WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

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Expectancy....

Christmas has always brought its gifts, Joy of Song and Fellowship of Heart, since that day when the Wisemen first brought their gifts to the feet of the Christchild.

These gifts are received alike by the child with shining eyes and expectant hand, and those in whose memories of childhood this expectancy lives on undimmed.

Church Extension through its ANNUITIES answers an expectancy on the part of hundreds of men and women across our Brotherhood.

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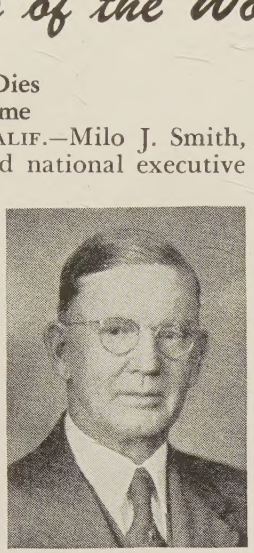
Global Highlights

News of the World Through the Eyes of the Church

Milo J. Smith Dies In Berkeley Home

BERKELEY, CALIF.—Milo J. Smith, former state and national executive of Disciples of Christ, died suddenly from a heart attack here on October 5.



Mr. Smith

Following pastorates at Spencer, Peru and Indianapolis in his native Indiana, Mr. Smith in 1919 became secretary of the Board of Temperance and Social Welfare, a position he held until 1926. From 1926 until his retirement in 1943 he was secretary of state missions in Northern California.

While on leave from his work in Northern California in 1941-42 he was national field director of the Emergency Million for Life and Work. He also served for a time as a representative of Chapman College. Prior to his death Mr. Smith was apparently in excellent health and had agreed to engage in a period of field work for the Crusade for a Christian World.

Through more than three decades Mr. Smith was one of the most influential and best loved leaders in state and national circles of the Disciples of Christ.

Disciples Students Plan Quadrennial Conference

INDIANAPOLIS.—The first Student Fellowship Conference of the Disciples of Christ will be held at Drake University, December 27-January 1. The program of the conference, built around the theme of "The Student and His Faith," will include Bible study, workshops on improving the local student religious program, exhibits of brotherhood life and work, and social activities.

The course of the DSF for the next four years and the leadership for the next year will be determined in business sessions. Highlight of the conference will be a New Year's Eve watch party and communion service.

Five hundred students and leaders from the United States and Canada, including foreign students, will be present.

Oxnam Gives Hoover Lectures

CHICAGO.—G. Bromley Oxnam, co-president of the World Council of Churches and Bishop of the New York area of the Methodist Church, delivered the third series of the Hoover Lectures on Christian Unity, Monday through Thursday evenings, November 14-17 at the University of Chicago. The lectures were under the auspices of the Disciples Divinity House.

Baptisms Increase At Chuhsien

CHUHSIEN, CHINA.—On Thursday, Sept. 8, twelve persons were baptize here making a total of 68 baptism since the liberation of the city. C the twelve, all but one had gon beyond the first year of high schoo and all were literate. Only one wa beyond thirty years of age. The bap tisms followed a term of daily Bibl classes held during the month o August for the candidates.

Missionaries O. J. Goulter an George Cherryhomes of the Chuh sien mission report that they plan t concentrate on a series of dramatiza tions of the books of the Bible, method of presenting them whic has proved more effective tha straight sermons. The first effort i this direction was an enactment o Paul's writing the letter to Philemo from his prison.

U.C.M.S. Sponsors "Prejudice" Premier

The United Christian Missionary Society and the Church Federation of Indianapoli sponsored the Indianapolis premier of the motion picture "Prejudice" on October 17 This production of Protestant Film Commission deals with the development o prejudices and the part of religion in overcoming them. It is being distributed simul taneously by the Motion Picture Sales Corporation and The Religious Film Associa tion and is available in 35 mm and 16 mm. The excellence of the film technically dramatically and in the handling of its theme has been proclaimed by critics.

Tokyo Christians in Peace Demonstration

Christians in the Japanese capital march to a prayer meeting for peace, held in front of the Imperial Palace. Banners and placards stress the need for the perpetuation of peace. A mass meeting held later the same day called for upholding the constitution in the abandonment of war and asked the Japanese "work for the firm establishment of a peaceful economic system in the whole world." (RNS Photo)

Missionary Family Reunited in China

INDIANAPOLIS. — Letters to The United Christian Missionary Society report that Mrs. Hubert Reynolds and her three children have rejoined Mr. Reynolds at their mission station at Wuhu. They had gone earlier to Shanghai for safety and are the first family permitted to leave that city for residence elsewhere.

Writing from Nanking during the journey back to Wuhu, Mrs. Reynolds commented that officials, fellow travelers and soldiers all treated them with courtesy and consideration.

"For the most part," said Mrs. Reynolds, "the relations of our missionaries and the new government have been good."

Missions Conference Greets Nehru

WASHINGTON, D. C.—India's Prime Minister Jawaharlal Nehru received the following telegram on his arrival here by air from London on October 11:

THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICAN AND ITS COMMITTEE ON INDIA EXTEND WARMEST WELCOME AND HEARTIEST GOOD WISHES FOR SUCCESS OF YOUR PRESENT MISSION. THE CONFERENCE REPRESENTS NORTH AMERICAN MISSIONARY SOCIETIES COOPERATING IN EDUCATIONAL MEDICAL RURAL RELIGIOUS AND SOCIAL SERVICES THROUGHOUT THE WORLD. WE ASSURE YOU OF OUR EARNEST DESIRE TO CONTINUE THE MAXIMUM POSSIBLE COOPERATION IN INDIA'S NATION BUILDING PROGRAM UNDER YOUR DISTINGUISHED LEADERSHIP.

The telegram was signed by Sue Weddell for the India committee and by Wynn C. Fairfield for the Conference.

Christian Leaders To Meet in Siam

BANGKOK, SIAM.—The place of the Christian churches in revolutionary East Asia will be marked out by over 65 Christian leaders from sixteen countries of the Orient meeting here from December 4 to 11.

Scheduled for discussion at the meeting are the relations of the Christian churches with the other religions of the Orient, problems of religious liberty, and the task of the churches in Communist-dominated and other areas.

Although held under the joint auspices of the World Council of Churches and the International Missionary Council, the meeting will be led primarily by churchmen from the East Asian Countries.

Among the churchmen who are expected to attend the gathering are Dr. T. C. Chao of Yenching University, Peiping, who is one of the presidents of the World Council of Churches, Dr. Rajah B. Manikam of the Christian Council of India and Pakistan, and Dr. John A. Mackay, president of Princeton Theological Seminary.

Special Days

Dec. 4 Woman's Day
Dec. 11 Bible Sunday
Dec. 25 Christmas Sunday

Churchmen Attend Labor Seminar

ST. PAUL, MINN. (RNS).—Thirty-five churchmen saw labor policy in the making at the American Federation of Labor Convention here early in October while they attended a two-day seminar arranged by the Federal Council of Churches.

Pastors and laymen, they represented Protestant denominations and local councils of churches in Minnesota, Wisconsin, North Dakota, Iowa and Illinois.

Theme Chosen for United 1950 Appeal

NEW YORK.—"One Great Hour of Sharing" has been chosen as the theme of the 1950 concerted appeal for relief, reconstruction and interchurch aid through the radio, press and general promotion, according to an announcement by Dr. Stanley I. Stuber, Director of Promotion of Church World Service, Inc.

Disciples of Christ have moved their annual observance of the Week of Compassion from February to March 5-12 so that it may be related integrally to the united appeal.

Bishops Oppose Aid To Sectarian Schools

SAN FRANCISCO (RNS). — Opposition to the use of Federal or state funds for the support of private, parochial, or sectarian schools was voiced by the House of Bishops of the Protestant Episcopal Church here on October 6.

A resolution adopted by the bishops declared:

"Whereas every religious group has the right to establish sectarian schools, it is required that they shall draw their full support from private sources or from the church."

Missionary Group Abolishes Dues System

GRAND RAPIDS, MICH. (RNS).—In a precedent-breaking move, the Women's Missionary Society of the United Lutheran Church in America decided early in October to raise its record budget of $820,000 next year wholly by free-will offerings rather than through dues.

According to overwhelming action at the close of the society's triennial convention here, the group will raise funds to support its far-flung missionary projects through offerings received at meetings of the 3,325 local societies and by quarterly thank offerings.

UN Asked for New Refugee Body

LAKE SUCCESS, N. Y. (RNS).—An appeal to the United Nations to create a new international body to replace the International Refugee Organization, which is slated for dissolution next June 30, was made here by the World Council of Churches and the International Missionary Council.

A Correction

In its October issue, WORLD CALL reported the planned presentation of a resolution to the International Convention of Disciples of Christ the purpose of which was to clarify the use of terms referring to the total youth program of Disciples of Christ. The story erroneously used "Christian Youth Fellowship" as the title of the total program. CYF is one of three groups which comprise the program. It serves senior and older young people of the churches (ages 15 to 24).

Federal Council to Hold Study Conference

DETROIT.—The Federal Council of Churches of Christ in America will convene a second National Study Conference on the Church and Economic Life, February 16-19, 1950, in Detroit, it has been announced by Bishop John S. Stamm, president of the Federal Council. The 400 delegates, to be appointed by the denominations and other religious bodies, will be predominantly lay people drawn from the ranks of agriculture, business, labor and the professions. Of these 400, Disciples of Christ have been asked to send twenty.

3rd Social Action Conference Held

BATTLE CREEK, MICH.—The third Social Action Coaching Conference was held at St. Mary's Lake Camp near here October 16-18. Sponsored by the Michigan Council of Churches and Christian Education, an interdenominational organization, the conference was held to "discover and share constructive plans for education and action for the Church and the Community in the fields of social problems."

Sees Weekday Religious Education Permanent

GREEN LAKE, WIS. (RNS).—Weekday religious education will not only continue on a permanent basis, but it will also help lift all religious education endeavors to a higher level. This prediction was made by Dr. Erwin L. Shaver of the International Council of Religious Education in an address to the semi-annual meeting here of the Council's Committee on Weekday Religious Education, October 6.

Beneath the Spire

IN August MISS MILDRED TAYLOR became executive director of the YWCA at Boise, Idaho, after holding a similar position at East Liberty in Pittsburgh. Previously she was YWCA secretary at the University of Nebraska, Lincoln, where she received a master's degree. She also studied at Cotner College and the University of Southern California.

Miss Taylor

Miss Taylor worked with USO in California, Washington and Iowa. She was YW industrial secretary in Los Angeles and Pittsburgh. She wants to relate religion to the YW program in every possible way. While in Pittsburgh she was active in East End Christian church. Her home church is Bethany Christian in Lincoln.

* * *

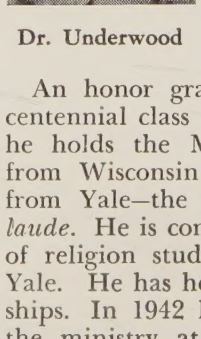
DR. LOUIS A. (for Austin) WARREN, widely recognized Lincoln authority, has been an elder of West Creighton Avenue Christian Church, Fort Wayne, Ind., for 22 years. Both he and his wife, Ellen A., were graduated by Transylvania College in 1916, she as the first Transy woman B. D. graduate. The Warrens came from Massachusetts, have two daughters, three sons and twin three-year-old grandsons.

Dr. Warren

Since 1928, Dr. Warren has directed Lincoln historical research for the Lincoln National Life Ins. Co. Previously he was pastor at Hodgenville, Ky.—where he also edited the county paper—at two other Kentucky towns and at Zionsville, Ind. He is author of numerous Lincoln material, including the weekly Lincoln Lore. He is a director of the Disciples Historical Society. A fisherman, he also raises prize dahlias.

* * *

A NEW Disciple on the faculty of Yale University Divinity School is KENNETH UNDERWOOD, assistant professor of social ethics. Nearly 32, he is already widely known as the discerning author of *Christianity Where You Live*. During the past two years he taught at Denison University. Earlier this year he became editor of *Social Action* magazine.



Dr. Underwood

An honor graduate of the 1940 centennial class of Bethany College, he holds the M. S. in journalism from Wisconsin U. and the B. D. from Yale—the latter *summa cum laude*. He is completing a sociology of religion study for his Ph.D. at Yale. He has held two Yale fellowships. In 1942 he was ordained to the ministry at Bethany, W. Va., and the same year married Marjorie Finney. His father is the Bethany postmaster.

—BELL RINGER

WORLD CALL

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Concerning Aid to Schools

BY seeking to draw a clear distinction between aid to schools and welfare services to children the executive committee of the Federal Council of Churches of Christ in America has offered Congress a way out of the stalemate over legislation for the equalizing of education for the children of the nation.

A resolution adopted by the committee expressed the belief that "the central principle of a national minimum of educational opportunity for all the children in all the public schools of all the states is widely accepted; but the controversy over the secondary question of certain services, such as free transportation and health services, to children in non-public schools has impeded the enactment of any measure of federal aid." This situation which continues "at the expense of the children in the schools and their teachers," according to the resolution, "ought not to be tolerated."

The suggested way out of the legislative stalemate is to treat each proposal as a separate project. Act on aid to schools in one bill and on supplying welfare services to children in another. The committee held also that any federal aid made available for welfare service "should be administered or supervised by a public agency."

Most Americans will, we believe, concur in the conclusion that "by thus drawing a clear distinction between aid to schools and welfare services to children" it is possible to give the assistance needed by education "without making it the object of sectarian controversy or compromising the principle of separation of church and state."

How Free Is the Press?

FOR weeks now *The New York Times Book Review Section* has had on its best-seller list a book for which it refuses to accept an advertisement. We refer to Paul Blanchard's *American Freedom and Catholic Power,* one of the fastest selling and most talked-about books published this year. And one of the least read about!

The newspapers of the country, with few exceptions, have not reviewed Blanchard's book and have not permitted its listing in advertisements. This unusual editorial reticence about a best-seller is due, of course, to Roman Catholic pressure. The book is a scholarly and accurate treatment of the conflict between American ideals of freedom and ecclesiastical efforts at regimenting the life of a large segment of the population. The basic contentions of Mr. Blanchard are well substantiated by careful reference to Roman Catholic authorities.

No serious effort has been made to answer the arguments of the author. Instead, an attempt has been made to prevent papers from giving the book publicity and to keep it off the shelves of public libraries and to persuade book stores not to handle it, or at least to keep it under the counter. Despite all these efforts, the intrinsic value of the volume and its relevance to the problems of today continue to speed up its sales. *American Freedom and Catholic Power* was reviewed in the September issue of WORLD CALL.

The Non-Resident Member

THE non-resident church member in America is an object of the deep concern of the department of church development and evangelism of The United Christian Missionary Society. In September, 1948, the department called on the churches for an all-out effort to re-enlist their non-resident members as a part of their Crusade evangelistic emphasis for the year. According to the records, a thousand churches cooperated in following the procedure suggested for bringing these non-residents into an active relationship with churches in the communities in which they now live.

Progress was made, but not sufficient progress. The more than 250,000 non-resident members of churches of Disciples of Christ constitute both a serious problem and a challenge. Not to secure their transfer means to lose them, while a large-scale enlisting of such members in the active work of the churches would have vast significance both for the individuals and for the kingdom. Again this year—September to February—a simple, workable procedure has been outlined for pastors and leaders of churches who want to do something about this serious problem. There is but one answer to the question asked in the title of the department's manual, "Should We Be Concerned with Non-Residents?"

N. B. A. Homes for Children and the Aged Make Possible

The Pursuit of Happiness

THE pursuit of happiness for the very young and for the very old is not entirely within the power of the individual. The cooperation and help of others —people in their so-called productive years—are needed. To this end the Disciples of Christ, through the National Benevolent Association, maintain fifteen regional homes, seven for children and eight for old people, seeing that those who join the "family" of each home have all the necessities, tangible and intangible, that are prerequisite to their own individual pursuit of happiness.

The pictures on these pages, taken in N.B.A. homes during the Christmas season, seem to indicate that the bigger the family the happier the holiday. Hundreds of thousands of Disciples of Christ share in the Christmas observance of the benevolent homes through participation in the annual Christmas offering for benevolence in the churches and Sunday schools.

Children's homes today are a far cry from the orphan asylums of other years. Institutional atmosphere has been replaced as nearly as possible by a spirit of home and family. In N.B.A. homes the business of keeping clean and healthy and going to school is made easy and pleasant by the assurance of security and love.

Homes for the aged are different, too. The old almshouse has vanished and old people are encouraged with loving concern to enjoy the fellowship of their contemporaries, to continue or develop their hobbies and to enjoy life as they may not have had time to enjoy it earlier.

Measuring Rod for Benevolence

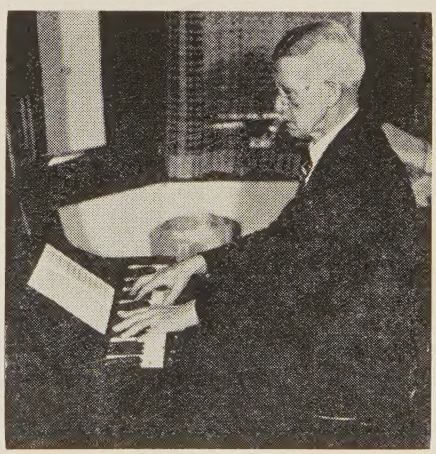
July 1, 1948—June 30, 1949

Children served during the year in 6 homes*	987
Aged people served during the year in 6 homes*	278
Mothers cared for during the year	52
Total served during the year in 12 homes	1,317
Children uniting with the church during the year	40
Deaths among the aged served during the year	22
Aged applicants on waiting list on June 30, 1949	121
Front Line Churches (those contributing $300 or more)	577
Number of churches and other organizations sharing	4,138

Total 1948 Christmas Offering	$362,025.51
Brotherhood receipts from maintenance	657,707.26
Decrease from the previous year	23,587.44

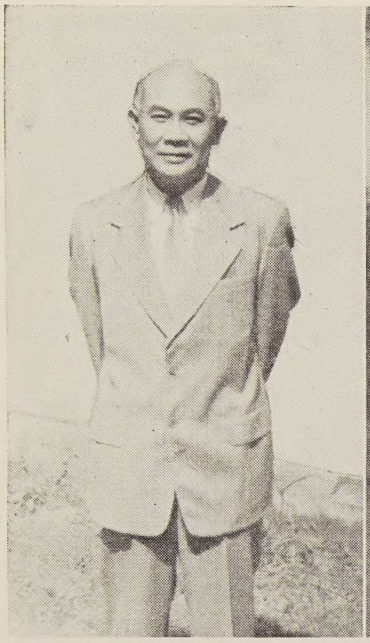
(These figures are maintenance offerings only. Crusade funds for benevolence must be over and above these maintenance figures in order to keep these homes operating without a deficit.)

*During 1949 the National Benevolent Association has added two more homes for the aged (one for pensioners and one for those who are able to pay for their care) and one for children.



Homes for Children: Child Saving Institute, Omaha, Nebraska; St. Louis Christian Home, St. Louis, Missouri; Cleveland Christian Home, Cleveland, Ohio; Colorado Christian Home, Denver, Colorado; Juilette Fowler Homes, Dallas, Texas; Southern Christian Home, Atlanta, Georgia; Carrie Hendrick Seay Memorial Home, Somerset, Pennsylvania.

Homes for the Aged: California Christian Home, San Gabriel, California; Emily E. Flynn Home, Marion, Indiana; Florida Christian Home, Jacksonville, Florida; Illinois Christian Home, Jacksonville, Illinois; Juilette Fowler Homes, Dallas, Texas; Northwestern Christian Home (for pensioners), Des Moines, Iowa; Lenoir Memorial Home (pay type), Columbia, Missouri.



Pablo Bringas (left) was fraternal delegate from the Christian churches in the Philippine Islands to the International Convention of Disciples of Christ in Cincinnati, October 25-30. He is the pastor of the church (right) at Bangued, Abra.

Filipinos Send Bringas to Cincinnati

FOR the first time the churches of the Philippine Islands were officially represented at the International Convention of Disciples of Christ when it convened in Cincinnati in October by a delegate sent especially for that purpose. Pablo Bringas, pastor of the church at Bangued in the province of Abra, was the fraternal delegate. Prior to the convention, Mr. Bringas visited in Indianapolis and during his stay there granted WORLD CALL an interview.

Pablo Bringas first came to the United States in 1919 as a student after his graduation from Silliman University. He worked his way through two degrees, A.B. and B.D., at Drake University and returned to his home church in 1923 to assume the duties of the only pastorate of his career.

Since 1915, when he was converted to Christianity without the consent of his parents, Mr. Bringas has seen both his parents become Christians and has baptized his grandfather, his wife and their four sons.

Mr. Bringas recalls that the Japanese occupation worked real hardships on the Filipinos. Food was scarce because it was the policy of the Japanese Army to live off the land they occupied, leaving very little for their "hosts." He, himself, was carefully watched by the Japanese because of his American education, and was blacklisted by the Filipino guerrillas because one of his sons learned the Japanese language from the occupation troops.

On March 10, 1945, American aircraft bombed Bangued, killed about 500 of the town's 18,000 people. The Bangued Christian Church was the only large structure left standing. Its tower was burned and its roof was buckled in but not destroyed. Five or six families made their home in the building while the city was being rebuilt.

The destruction of Bangued was brought on by the arrival on Friday, March 9, 1945, of four trucks full of wounded Japanese who were to be hospitalized in the town. Filipino "spotters," believing the trucks to contain fighting men, reported their arrival as troops and the message was relayed until the American planes were sent to bomb the town. The planes arrived on Saturday afternoon, sixteen of them, and bombed away at Bangued for two hours.

When the first bomb fell, Mr. Bringas and his oldest son were at home, Mrs. Bringas was at the other end of town, and the younger sons were on the streets. They all came together in a rice field south of Banqued within an hour after the last bomb was dropped. The town was then completely in flames. Among the 500 people who died that afternoon were Mr. Bringas' grandmother, an aunt and two brothers.

Generally the war had no harmful effect on the church. In fact, its spiritual strength seemed to be increased. Although about half of the members of the Bangued church were lost, church attendance remained normal—between 80 and 100 people at each service. A great deal of church property was destroyed throughout the Philippines, although the Japanese were careful to protect the churches wherever possible; but most of it has been restored or replaced, the labor coming almost entirely from the Filipinos. In cases where help is given from sources in the United States, it has been the practice to furnish the roof, which is the most expensive part of the structure.

A government school at Bangued furnishes a vigorous youth group to the church there. A Christian dormitory for about thirty girls and another for a dozen boys are maintained for students whose homes are far from the school, most of them in the mountains of Abra. The students, numbering about six hundred in

all, are drawn from an area within a radius of fifteen miles of the school.

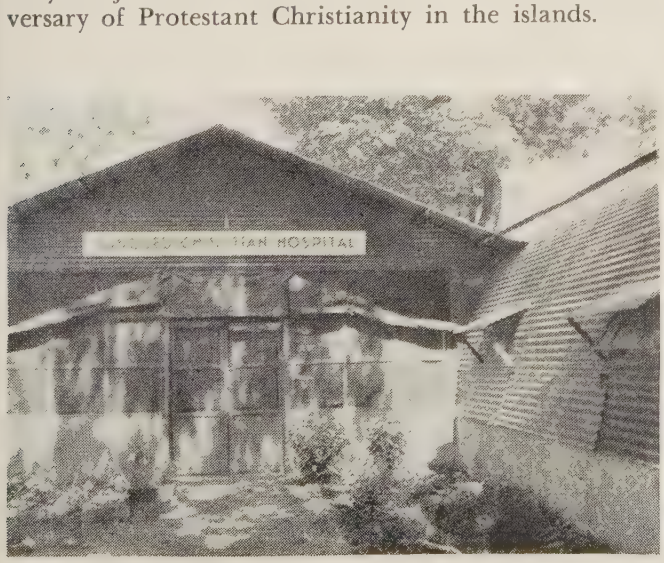
The enthusiasm of the Bangued young people is typical of the young people of most churches in the Philippines. A great deal of the evangelical activity of the churches is traceable to them. During the past summer a caravan of six led by Harvey Lord, a Disciple missionary, went to the mountains of Apayao, and a second group led by Mrs. Lord went to the mountains of Abra. The caravaners spent the mornings in Bible study, the afternoons in manual labor on behalf of the churches visited, and the evenings in revival meetings. The host churches furnish board and lodging for the caravaners and sometimes transportation.

Near the Bangued church is a hospital established by the Mennonites and built of quonset huts given by the American Army. Over 100 people gave free labor, one to three days each, to build the hospital. The Mennonites do no regular church work in the Philippines and have offered the hospital to the Disciples if they are willing and able to keep it in operation. A second hospital at Bangued is operated by the government of the province but is not as well equipped as the Mennonite institution.

Asked for comparisons of the United States as he left it in 1923 and as he finds it today, Mr. Bringas pointed out the tremendous, and obvious growth "in worldly goods" and noted that racial and social prejudices are noticeably less than they have been in the past.

Asked whether he thinks missionaries are still needed in the Islands, he replied that they are—both the specialists and the general missionaries. It is his opinion that the practice adopted immediately after the war of sending young missionaries out for short terms of three years should be modified by extending the period to five years. It takes about three years, he says, for a beginning missionary to become thoroughly familiar with the work. He was, nevertheless, enthusiastic in his appreciation for the excellent work which has been done by those who came out for such limited service in the emergency following the war. And he hopes that they will stay on.

Mr. Bringas will be back in the Philippines by January to join in the celebration of the fiftieth anniversary of Protestant Christianity in the islands.



Above—(top) Attendance at services of the Christian church at Bangued, Abra, in the Philippines, remains about the same as it was before the war, although about half of the former membership was lost during the Japanese occupation and fighting. Here Mr. Bringas conducts a service in the church building which survived the American bombing of March, 1945, when almost everything around it was demolished.

(Center)—Funds from A Crusade for a Christian World helped repair this Christian church at Pinili, Ilocos Norte, after its roof was lost in a typhoon in 1946.

(Bottom)—Like most churches in the Philippines, the church of Pinili has a substantial proportion of young people in its congregation. In the center of the front row is the pastor of the church, Nicolas Pagdilao. Left of Mr. Pagdilao is the deaconess, or Bible woman, of the church, Presentacion Paludipau.

Left—Bangued Christian Hospital was established and is operated by Mennonites. The quonset huts from which it was built were furnished by the United States Army. Labor for building the hospital was donated by more than 100 Filipinos who worked from one to three days each.

Shen Yo Remembers

By GRACE F. GUTHRIE*

"LISTEN, Shen Yo." The grandmother's voice was suddenly clear, and the words that all night had been trying in little moaning sounds to shape themselves were plain. As quickly as his small, numbed body could obey his mind, Shen Yo knelt with his face very close to the words that came so faintly. Then he said:

"Shen Yo hears, O honorable one."

But the voice had hushed, and Shen Yo waited motionless, straining to catch a sound that might make words. For the words had made the world right again. He heard them over and over. They were like the little winds that moved so gently as they gathered the sand to whirl later in great clouds through the air.

Presently the words were coming again, very low, but hurrying headlong. "Still like the winds," thought Shen Yo as his mind reached out for them. They were saying:

"I . . . am going away, Shen Yo . . . to be with other grandmothers. I . . . watch you . . . love you. . . ."

The words were caught again. Shen Yo did not move. He held his breath, waiting, waiting for the words that came at last very low and not so clear.

"Hide here . . . Shen Yo. Evil . . . men . . . close. Kind man . . . bring food. Shen Yo's friend."

Shen Yo understood. He had heard the kind man who one day had brought food—oh many mouthfuls—tell the grandmother about the evil men who followed the roads, even the half-hidden paths among the rocks and brush. He had said these men were searching for food, for they were hungry, too. But they were evil and now that the fighting was over they found it easier to rob and kill. They had killed many, many children and grandmothers. Shen Yo and the grandmother must keep hidden. He would bring them food. That did not seem strange to Shen Yo, for always they had been afraid and cold and hungry. But the grandmother was wise. When she was not so tired, she would make everything right.

HE tried to draw her farther back under the big rock that had sheltered them for days. Her hands were cold. He gathered all the leaves he could reach and spread them over her very carefully. Then he lay very close that she might share the warmth of his small body. Besides, being so close, he could hear the words if they came again. It was almost dark under the big rock and the stillness was pleasant. The roaring noises were gone now since the fighting was over. If he were not so hungry he could go to sleep. Sleep is pleasant, for one is not hungry while he sleeps. He closed his eyes tightly.

After a long time, he sat up trying to cry out for water. His throat stung as if it had been burned, and his lips were swollen and stiff. He could not stay hidden any longer. He must find water himself, for the grandmother was asleep and he must not waken her. As he moved very gently, he touched her hand. It was so cold that he drew away.

SUDDENLY he remembered. Many times children who had been with them had become so tired they could not go on. They had gone to sleep and could not waken. They had been cold, too, for the grandmother had tried to cover each child with the good, warm earth and the friendly leaves had sometimes dropped down over them at night. They had left the tired children asleep. Tomorrow he must cover the grandmother who was so cold and would not waken. Then he would go on.

Shen Yo felt so alone that he forgot about the water for his burning throat. But soon he remembered the kind man who was his friend. And there was another friend. The man had told them of a Great One who loved all the children and the grandmothers. He wanted them to have food and to be warm. He had sent the kind man to help them. Shen Yo closed his eyes again and tried to sleep. The Great One would take care of him and the grandmother.

But his throat was burning again. Being thirsty was much worse than doing without food. Food was only a bit of good fortune, but water—he must find water. He wanted the kind man to come, for his eyes were not seeing very well and he might stumble upon one of the small, poison mounds of earth the fighting men had hidden along the roads and near the river hoping to kill the men they were fighting. These mounds of earth would send up poison breath if they

*The author of this story lives at 280 Dalton Street, Ventura, California. The sketch on this page is by Gene Irvine.

were stepped on. Shen Yo had learned to avoid them very carefully.

Finally he struggled to his feet. Then his eyes went blind. He fell and rolled downward.

WHEN he awoke, he could not see clearly. He was not thirsty or hungry or cold. So he lay still and remembered. Remembering was a lovely game, the only game Shen Yo had ever played. He remembered his homes, some of them quite clearly: the lee of a rock or hill, or perhaps a brush thicket to which they came at the end of the day's search for food, and where, after all the food had been eaten, a bit of ground that grew warm with the heat of their bodies and provided a bed. Always the grandmother had been there, and often many children. Sometimes there had been a fire. The fire was pleasant to remember. It kept bright and warm, and by thinking hard, he could almost catch the smell of food cooking. But that had been a long time ago, and it was growing harder and harder to remember.

HE remembered words the grandmother had said to him when they were alone. He did not want them to grow dim and hard to hear, so he made songs of them. One song was about the ground:

Shen Yo, love the ground. The ground is a friend. It has food and a home. The ground loves Shen Yo.

That song had always comforted him when some child had been too tired to go on and had been left behind. His heart sang it now for the grandmother there by the big rock.

Of all the songs, Shen Yo loved best the grandmother's night song. It was soft and low, but very, very clear. He remembered it over and over:

Night and day, night and day, many grandparents watch Shen Yo that he may be brave and strong and never afraid—grandparents in a line longer than the longest river.

He had been very little then. The grandmother had held him at night and folded herself around him to keep him warm. Sometimes if he were too hungry to sleep, there had been a bit of fish or some grains of rice hidden for him in her garment.

He did not like to remember the day when for the first time they did not go back to the old home when night came. There had been no food, for the village where food could sometimes be had had been burned. Since then there had been many new homes, always as close to the river as possible, for the rains did not come every day. The rain was sweet and good, but the river was thick and bitter.

SLOWLY his eyes opened wider, wide enough to find the man lying beside him asleep, and so close that one outstretched arm touched his own. Shen Yo smiled. It was the kind man who had brought food and garments and who was his friend. Shen Yo's eyes could now see very well. He raised himself to look at the man beside him. Then he saw the red stains—such large stains, and so many. He knew his friend would not waken. Tomorrow he would cover him with earth, the friendly earth that would keep him warm.

Just at that moment a shadow darkened the dim light. A man was creeping forward, a knife in his hand. Shen Yo remembered the evil men back at the big rock. Suddenly his eyes were not dim at all. It was easy for them to find the poison mound of earth and see the evil man stumble and fall upon it. Shen Yo did not hear the man's scream, nor taste the poison breath.

Illustration by Jessie Gillespie. Courtesy of the Institution for the Chinese Blind.

He did not like to remember the day when for the first time they did not go back to the old home when night came. Since then there had been many new homes, always as near the river as possible, for the rains did not come every day. The rain was sweet and good, but the river was thick and bitter.

The Sari at T. C. U.

Prosonno Shah Prepares for Educator's Career in India

By EDITH ALDERMAN DEEN

Mrs. Deen is a columnist for the Fort Worth (Texas) Press and is the wife of the mayor of Fort Worth. This article about Miss Shah, a graduate student in Texas Christian University, appeared in her column on September 26 and is used by permission of the Fort Worth Press.

WITH a sari draped about her and bracelets jingling on her arms, Miss Prosonno Shah from the Central Province of India stands apart from all the other hundreds of women on the TCU campus this season. Her first name, Prosonno, means Joyous, and that is what most of her TCU friends call her. Her last name in English is spelled and pronounced as if it were Shaw.

She is working on her master's degree so that she may return next summer to her native land to fulfil one desire of her heart. That is to extend educational opportunities to girls of her motherland. Only 5 per cent of them now have the opportunity of any kind of education.

After she receives her master's in June, she will return to her native village to serve her apprenticeship as principal in a girls' school of about 300 pupils. The principal there now is Miss Vida Elliott, a former TCU student who has been out in India for some years. After Miss Elliott's retirement Miss Shah will succeed her.

In India, at the American Institute there, Miss Shah specialized in home economics, because she realized that is what the women of India need to know best. At TCU she is studying courses which will fit her to become a principal.

When Miss Shah steps before an audience of Fort Worth women—and she is making a number of talks here—it is her costume that attracts first interest. She has some 25 with her, and they are in all colors. Some are of cotton and some of silk. They consist merely of yardage which takes form after she drapes it.

She says she will never favor American costumes because her own are not only more graceful but more practical. They seldom have to be laundered and they are fashioned of a mesh material that does not have to be pressed. They do not go out of style and she may be wearing the same costumes years from now. She has with her some that her sister had worn for several years.

Beneath her sari she wears an ankle length slip with a wide crocheted border which her mother made for her, a second waist-length slip and a blouse. And she never dons a corset.

Corsets are not worn by Indian women because the sari folds so gracefully over the figure that a foundation garment is not needed. If one gains inches one merely tightens the sari.

Miss Shah has one problem, however, with her Indian costumes in America, and that is finding the right winter wraps to go with them. She comes from a part of India where the weather is hot all the year around, and she never needed a wrap in her life. But women of the Christian church are now shopping for one for her.

Prosonno Shah is a prominent student at TCU.

It is in Jarvis Hall on the TCU campus that the Indian woman is making her home. Her next door neighbor is a Japanese girl, Miss Ayoka Obana. They share several things together, including a newspaper subscription.

No matter whom Miss Shah meets, be they from the Occident or from the Orient, she is at home and puts others at ease. She speaks beautiful English and has an understanding of American customs.

Her training began in India where she not only attended an American school but lived with American missionaries. Her father has been a minister with the Christian church for 42 years.

She is grateful that she is the first woman in her family, of any generation, to have a broad education. And because she is grateful, she wants to go back and share it with other women of India.

The Increasing Role of Benevolence

By GENE IRVINE*

This new building at the Juliette Fowler Homes doubles the number of aged guests the home can accommodate.

A part of the Colorado Christian Home is this new building which houses a completely modern nursery.

A LADY of seventy sat by the window to receive visitors on her first day in a new home. Hundreds of people looked in to wish her well and to admire the sunny room and its new furnishings. Some of the people were old friends, some were members of her new "family," most were representatives of the churches who had made the whole thing possible.

The occasion which brought so many people to visit was the dedication of a new wing at the Emily E. Flinn Home in Marion, Indiana, and the lady was the first of the new guests to move into one of the new rooms.

The Marion newspaper estimated the crowd at 1100, but registration of visitors later tallied 1193. Since many did not register, there must have been well over 1200 there. These people came from 209 churches in eight states. The dedication service (August 28, 1949) was to have been held on the lawn of the home, but rain drove the visitors inside and the service was held in the large, circular living room of the new wing and was broadcast to the dining hall on the floor above where the overflow audience listened.

An Expanding NBA Family

The Emily E. Flinn Home is one of eight homes for the aged administered by the National Benevolent Association of the Christian Church. Its new wing, which doubles its capacity and makes it possible for the home to accept men as well as women guests, is a part of N. B. A.'s current effort to expand the facilities of its homes for old people and for children (there are seven homes for children). Even as the visitors crowded through the new wing, beaming approval on the shiny new kitchen and the spacious closets and new furniture, the cheerful colors of the walls, drapes and bedspreads, the trustees of the home were planning ways and means to finance an addition to the addition to the home. A third floor on the new wing would make possible not only more rooms for guests, but a hospital unit. This third floor was originally included in the plan of the wing, but had to be postponed for the usual reasons—scarcity and high cost of materials and labor.

Formerly the Emily E. Flinn Home family included twenty-four ladies and Sugar, a lively animal of largely fox-terrier ancestry. Now the group is enlarged to forty-eight, including several couples.

Among the people who looked in on "the new lady" on dedication day was a member of her church who asked, just a little hesitantly, "How do you feel about it?"

"Why, how could I feel about it, Hattie, except happy," was the ready answer.

A Growing Need

Eleven million people in the United States are over sixty-five, as compared with three million in 1900. By 1975, statisticians tell us, the number will be 18 million, and by the year 2000 there will be 21 million over sixty-five.

Increased benevolence is a partial solution to the problem of what is to become of the increasing older portion of the population who find it harder and harder and frequently impossible to be self-supporting as their age increases. But the suggestion of increased benevolence to meet a *growing* need has a hollow ring when we consider that benevolence has never been adequate—within the brotherhood of Disciples of Christ or outside it.

Two hundred seventy-eight old people and 987 children were served in N. B. A. homes during the year between July 1, 1948, and June 30, 1949. Since then two new homes for the aged and one for children have been added to the N. B. A. program and others have expanded their capacities. Realizing that it cannot make room within the near future for all it would like to serve, the N. B. A. is expanding as much as it can and still care adequately for those it does accept.

The new wing of the Emily E. Flinn Home is only one of the new buildings already being enjoyed by the N. B. A. family. Harwood Hall, the residence for aged women of the Juliette Fowler Homes in Dallas, Texas, has a new building which doubles the capacity of the home. Some of the new guests there, as at the Flinn home, are men. The new building is connected with the original building and the elderly guests need never

*Miss Irvine is an editorial assistant of WORLD CALL.

worry about getting their feet wet in bad weather.

In addition to the new building for old people, Juliette Fowler Homes are planning a new nursery building, or "baby cottage" as they call it, on which construction will begin early in 1950.

The Colorado Christian Home for children in Denver already has a new building which is the last word in modern nurseries. It includes the facilities of a nursery school as well as a dormitory where each child is insured the privacy to which he is entitled—a nook of his own where he can feel himself lord of his own little manor. A spacious play room inside and a playground outside are both equipped and designed for his enjoyment and development.

More Building Planned

Among the homes whose new buildings and additions are still in the blueprint stage is the California Christian Home at San Gabriel which has submitted an architect's sketch for a building to house employees. The building will include one apartment and single rooms, and since the employees have been living in the same building with the elderly guests of the home, more space will be provided for additional guests there.

Specifications are complete and contracts will be let soon for the remodelling of the Florida Christian Home in Jacksonville and for building a small "bedside care unit" complete with a diet kitchen. While none of the N. B. A. homes accepts invalid guests, the oldsters living in them are assured of careful and loving attention when they become ill.

The Illinois Christian Home at Jacksonville is also planning the complete remodelling and rehabilitation of its building and has received the architect's estimate of the cost—$50,000.

Southern Christian Home in Atlanta is working on plans, now nearly completed, for a new boys' building, which will almost double the number of children in the home.

During the past two or three years, the St. Louis Christian Home for children has been largely rehabilitated. The living room and dining room have been newly decorated and there is a new kitchen and a new library. A section of the third floor of the hospital has been made into a small apartment unit for the use of the staff where week-end guests can be accommodated. Remodelling has begun on the nursery. The building has been remodelled to provide more rooms so that, while formerly the teen-age girls lived several in a room, each has now only one roommate.

These teen-agers have their own living room as the result of a tribute to Mrs. L. W. Ledbetter, former president of the board of the St. Louis home. When she died, Mr. Ledbetter requested that instead of sending flowers to her funeral, friends send that money to the St. Louis home.

During the past year three entirely new homes have been added to the National Benevolent Association. The latest is the Carrie Hedrick Seay Memorial Home, which will be opened early in 1950 with about twenty children. The building is a spacious home in Somerset, Pennsylvania, surrounded by 29 acres of land. The purchase of the property was made possible by a gift from A. F. Seay of St. Louis who has been president of the N. B. A. for fifteen years. The home will be a memorial to his wife who died in 1948.

The N. B. A. has long recognized the need for homes for old people who are able to pay for their care. But not until recently has it been able to offer a home to these people. The Lenoir Home in Columbia, Missouri, which was opened in September, is designed for persons able to pay for their accommodations. No gifts to the National Benevolent Association will be allocated to the Lenoir Home, unless, of course, they are so designated.

The Ramsey Memorial Home in Des Moines, Iowa, on the other hand, is for aged pensioners whose incomes are not sufficient to maintain them entirely but do enable them to be partially self-supporting. The purchase of the two buildings of this home was made possible by the generous gift of Miss Mattie H. Ramsey, of Denver, Illinois. There are a three-story, 60-room building and a 5-room house on a 10-acre tract near the campus of Drake University. The churches of Iowa have underwritten the furnishing of the home with the exception of the living room which was furnished by Miss Ramsey. The churches also expect to supplement the pensions as needed with material contributions of food, clothing and other things.

The Ramsey Home was dedicated during the Iowa convention of Disciples of Christ in May, 1949, although the renovating of the buildings was still far from completion at that time. When it is ready, the home will be able to accept between forty and forty-five pensioners whose incomes are less than $125 a month each.

Increased Maintenance Costs

Talking with J. Eric Carlson, N. B. A.'s busy general secretary, about the rapid expansion of the Association during the past year, one has the impression that neither his energy nor his enthusiasm will give out before N. B. A. is able to open its doors to all the children and all the old people who need its help, but the job is big enough to consume all of Dr. Carlson's time, energy and enthusiasm for many years, and the time, energy and enthusiasm of many others as well.

One thing which many people overlook is the fact that expansion such as that which has marked the program of the National Benevolent Association calls for increased maintenance costs. It was the increased calls upon the N. B. A. from churches throughout the country for care for those in need which led to increasing the capacity of the homes. This, in turn, adds to the cost of operation and requires a considerably larger financial support. The only place to which the Association may turn for this larger support is to the churches. And that is the reason that the general secretary is seriously concerned as he speaks of the approach of the Christmas season. More than half of the income for maintenance of the benevolent program comes from the annual Christmas offering of the churches. Despite problems incident to expanding program and mounting costs, the N. B. A. works ahead in confidence that the people of the churches will understand and that they will not fail in providing the day-to-day maintenance of these homes.

Benevolence Within the Century

Abstract of an Address at the Centennial Convention

By J. ERIC CARLSON*

Dr. Carlson

ALMOST significant aspect of "A Century of Cooperation" among Disciples of Christ is the development of benevolence as carried on by the National Benevolent Association of the Christian Church.

According to the late Edgar C. Riley, who had made an exhaustive study of the records, the first stirrings among Disciples for an organized effort in benevolence occurred in Kentucky in 1838. In that year, Dr. L. L. Pinkerton of Ohio went to Kentucky on a preaching tour. One Sunday morning when he was preaching in what was then called "the Old Round Top Church" in Madison County, he saw a lady enter leading a blind girl by the hand. Then and there, so the story goes, he resolved to begin a school for dependent and underprivileged girls. Three years later, 1841, at a prayer meeting at Midway, Kentucky, the decision was made to begin a school for orphaned girls. A charter was secured and thus the first organization was completed for a benevolent purpose among Christian churches. This enterprise continues until this day as the Kentucky Female Orphans' School.

In 1874, according to Mr. Riley, W. A. Broadhurst was preaching for what is now known as the Douglas Boulevard Christian Church in Louisville, Kentucky. Within that portion of the city where his congregation was located, he found several needy children. Since there seemed to be no help for them, he took them into his own home. Very shortly thereafter he began to lay plans for the founding of a home for children, in the hope that it would be supported by Christian churches and interested members. A substantial bequest by the Crawford family of Eminence, Kentucky, made possible the actual founding of the Kentucky Christian Church Widows' and Orphans' Home in Louisville in 1881.

Some five years later, or in the year 1886, a group of missionary-minded Missouri women met in the city of St. Louis to discuss the needs of children who lived near the site of the old First Christian Church at 17th and Locust Streets. They met in a gas-lighted room in the basement on a cold, wintry February night. They were given much encouragement by local ministers and met frequently in the office of B. W. Johnson of *The Christian-Evangelist* for prayer. Gradually their plans took definite shape and on January 10, 1887, an organization was formed, a charter secured, and the National Benevolent Association was born.

In February, 1889, it was decided to open a home for children as was intended from the beginning. A committee was appointed to find a suitable building. One of the members of the Association was caring for some children in her own home, but just as the home was ready for them, relatives claimed them. So the first home of the N. B. A. was opened without a child to care for; however, in a few days four children came from Texas to take up their residence at the first home of the N. B. A., on Bayard Avenue in St. Louis.

Although the National Benevolent Association was now a chartered organization, no recognition was made of it as an agency of the Christian Church. Unable to secure a hearing for its work in the General Convention, now known as the International Convention, the board decided to have a convention of its own in 1892. It was not until 1899, twelve years after it was organized, that this work of caring for the needy was adequately recognized in a General Convention.

Looking toward the erection of a permanent building for the Christian Orphans' Home, as it was then known, a conference was held at the Christian Publishing Company in 1892. F. M. Call and W. W. Dowling, the latter editor of *Our Young Folks,* now the *Front Rank,* agreed to take the initiative in raising not less than $10,000 for that purpose. Thus was made possible the first building to be erected and owned by the National Benevolent Association. The first gift of size came as a check for $1,000 from Dan Dulany of Hannibal, Missouri. A building was erected on Aubert Avenue in St. Louis and here the home was operated until December, 1908, when the present commodious building was completed and occupied.

Appeals to the Association to care for needy aged people became increasingly persistent as the work got under way. Since it was the purpose of the Association to provide "homes for such as should need its care," it was decided in the fall of 1899 to open a home for the aged in some state other than Missouri in order to emphasize the national character of the work. While the matter of a suitable location was under consideration, the appeals for help became so urgent that it was finally decided to fit up the rooms in the six-room building adjoining the Children's Home and take in the most needy of the applicants. Donations of furniture and other household necessities were solicited, and in January, 1900, the home for the aged was opened in St. Louis with three aged women. Meanwhile, the search for a permanent location continued and finally led to Jacksonville, Illinois, where substantial gifts by Mrs. Nancy Henderson and Central Christian Church made possible the purchase of a fine residence for that purpose. On March 4, 1901, four aged women were taken to this permanent home.

*General secretary of the National Benevolent Association of the Christian Church, St. Louis, Mo. This address was delivered at Cincinnati in October.

At the Illinois Christian Home is an aged lady, now a member of the home family, who was a member of Central Christian Church at the time a representative of the N. B. A. came to talk with the church about moving the home from St. Louis to Jacksonville. She said she made and paid one of the first pledges to the fund needed for the transaction.

As the work grew, the need for administrative and promotional supervision became apparent, and in 1901 the office of general secretary was created. George L. Snively, then pastor of the Central Christian Church in Jacksonville, Illinois, was called to serve in this capacity. Under his leadership the work was vigorously promoted for four years. In 1906, James H. Mohorter, pastor of the Christian Church at Pueblo, Colorado, assumed the office of general secretary and continued to serve until his death in 1929. In a most crucial time of development, Mr. Mohorter gave clear-visioned, devoted service to this cause.

For twenty years the destiny of the N. B. A. was in the hands of women who served as members of the board and as its officers. In 1906, for the first time, a man was elected president—W. J. Perry, a businessman of St. Louis. W. Palmer Clarkson was elected chairman of the board in 1910 and president of the N. B. A. in 1916. He served as president until 1937 and as chairman of the central executive board until his death in 1940. Asa F. Seay has served as president and chairman of the board of trustees since the retirement and death of Mr. Clarkson.

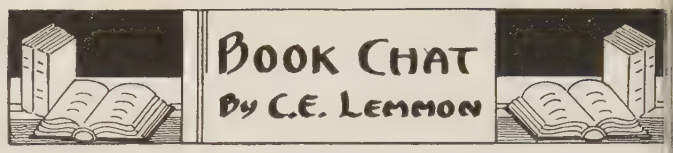
One by one, ten other homes came into the National Benevolent Association. In their chronological order they are: the Colorado Christian Home for Children, Denver, Colorado; the Havens Home for the Aged, East Aurora, N. Y., which was moved to Jacksonville, Florida, in 1922 and is now known as the Florida Christian Home; the Cleveland Christian Home for Children, Cleveland, Ohio; the Juliette Fowler Homes for Children and the Aged, Dallas, Texas; the Southern Christian Home for Children, Atlanta, Georgia; the Northwestern Christian Home for the Aged, Beaverton, Oregon; the Child Saving Institute for small children, Omaha, Nebraska; the California Christian Home for the Aged, San Gabriel, California; and the Emily E. Flinn Home for the Aged, Marion, Indiana.

Each home is substantially built, well-managed, and a credit to our brotherhood. Each home has served faithfully and to the limit of its capacity. A conservative estimate places the number of needy children and aged served over the years at 25,000.

Thus is recorded in brief the story of benevolence within the century as carried on by the N. B. A.† From meager beginnings in a rented cottage with used furniture, the work has grown until the annual report for the fiscal year which closed June 30, 1949, revealed a record of 1317 persons served. Assets of the N. B. A. now total about $5,000,000 and the income for maintenance during the year which closed June 30, 1949, reached a total of $657,707.26. A total of 4138

(*Continued on page* 18)

†For an account of recent expansion—new homes and additions—of the N.B.A. see the article, on page 15, in this issue.



SINCE Dr. Harry Emerson Fosdick's retirement from Riverside Church, we have missed his annual volume of sermons, but he has not been idle, for this fall we have his new book on Jesus, *The Man from Nazareth As His Contemporaries Saw Him.* It is written with the usual Fosdick combination of scholarship and artistry. By research and deduction, the author tries to get the contemporary view of Jesus and he knows that this was not a single view, for many people saw Jesus through their own eyeglasses of class or prejudice. He divides the material into such chapters as the following: "As the Crowds Saw Him," "As the Scribes and Pharisees Saw Him," "As the Outcasts Saw Him," "As Women and Children Saw Him."

I can well illustrate the usefulness of this book. This column is being written just prior to Laymen's Sunday and it is my purpose to preach on "The Disciples and Jesus" to show how men who were average mine-run citizens were lifted into a great destiny by their loyalty to Jesus, and here is Fosdick's chapter on "Jesus, as His First Disciples Saw Him." If it happens to be a good sermon, Fosdick will deserve the credit, for it is a rich chapter seeking to recover the feelings and loyalties of those early followers of Jesus. It is significant that the great career of Dr. Fosdick as preacher and writer has been constantly concerned with a study of Jesus. Thirty-six years ago this fall, he wrote his first book, *The Manhood of the Master,* and now this important volume on *"The Man From Nazareth"* which we hope will not be his last.

JAN W. Fraser's *Understanding The New Testament* is a critical examination of the New Testament literature, but written with such succinctness and brevity that the work will prove useful as a college text on an undergraduate level or as an adult text in a local church. The book begins with a story of the development of the New Testament as a book, the synoptic gospels, Acts, Pauline literature, special letters, and what he calls "the John books." As I carefully sketched through its pages, I could not but reflect on what it would do for a congregation if even twenty-five per cent of the members of the church could be brought together for a study of the New Testament under this simple, scholarly, and devout guidance.

THE most stimulating book I have read this season is *The Mature Mind,* by H. A. Overstreet. It is hard to catalogue Dr. Overstreet for he is part psychologist, part philosopher, and part preacher. As he described our immaturities of mind, I found myself measuring my own exhibitions of childishness and humbly wondering about my own redemption. I thought of my pastoral work and how much of the confusion of mind and heart that comes to one is sheer immaturity. I thought of the importance of parents being themselves mature and seeking to bring their children along into mental, emotional, and social maturity as well as to physical strength. His observations about religion are pertinent too, for much that goes by the name of religion is childish jargon and some of it actually evil. I was struck by a one-sentence quotation

(*Continued on page* 39)

Thy Health Shall Spring Forth

Second of a Series of Articles on Religion and Health

By RUSSELL L. DICKS*

WE become ill in a large number of instances—how large no one is prepared to say—because of the wear and tear of our emotions on our bodies. We have within us health-maintaining forces, or Force, spelled with a capital *F,* sufficient to keep us alive and healthy almost indefinitely if it were not for the destructive effect of the emotions of pain, fear, gilt, and loneliness.

Freedom from pain, confidence and trust and hope, a sense of dignity and worthfulness, affection, love, companionship, are the health-giving and health-restoring emotions. These conditions of the spirit have always been the concern of religion and the church, just as religion has always been interested in health.

Medical Men Have Been Discovering in Recent Years How Important Faith is in Keeping People Well. The Church Has Always Known About the Life-giving Power of Faith. Here Are Suggestions for Permitting Our Christian Faith to Exert its Influence.

Our Lord gave approximately a third of his time, according to the gospel records, to the sick during the brief years of his intensive ministry. The church was the first to build hospitals and to support medical schools and schools of nursing. Our Lord instructed his followers in the words of "Feed my sheep," and his pleas have been heeded in many lands and under many conditions.

The church today has renewed interest in the relation of religion and health, because of research and discoveries of the modern medical men. It is the doctor, not the professional churchman, who has carried out the investigation and pointed out its implications, who is responsible for present-day emphasis on the great possibilities of faith in relation to keeping people well. The church has not moved into the field of medicine as much as the physician has moved into the field of religion.

Of course, some of us believe that the doctor has always been in the field of religion, for he is a man of faith. He has seen the dependability of the *Force* that makes for health and his first concern in the care of patients is to *do no harm.* For he knows that the force which is called *Nature,* and which men of faith call *God,* works in behalf of his patient. The doctor's task is to assist that *Force* in any way he can.

God wills health. God meant that we should have health. We are always blaming God for killing people when he had little to do with deciding the time of death. When a person dies we say, "It was God's will." Why do we say that? Probably because of the mystery of death. Anything we do not understand we are apt to lay up to God's doing.

Approximately twenty years has been added to the length of life of every person in the United States since the turn of the century. Do you know of anything that has happened in the last fifty years that could cause the Divine to want us to live twenty years more than in 1900? I can think of several things that might cause him to want us to die twenty years sooner. Actually, God probably is not much interested in *when* we die. We believe he is *very much interested* in what we do before we die and how we die.

No, God wills health, not illness, nor death. The evidence, which every doctor is familiar with, is too strong to the contrary. Dr. Richard Cabot, a famous Boston physician with whom I was associated for many years, used to say that his profound belief in God was gained at the autopsy table where he studied dead bodies. There he saw the footprints of God. There he saw scars of battles which the body had won without the patient even knowing he was sick.

Shortly before I went to the Massachusetts General Hospital in Boston to serve as chaplain, a sixty-year-old man was brought to the hospital after having been hit by an automobile. An hour later he died. After the examination the doctor asked the man's wife, "Has your husband been sick a good deal of his life?" The wife replied, "I have known him since he was a child and he has never been sick a day."

Yet at the post-mortem examination evidence was found of his having had *four major diseases,* any one of which might have killed him. "(1) Healed tuberculosis of both lungs; (2) Cirrhosis of the liver, with all the blood going around by a new set of channels above and below his liver; (3) Chronic kidney trouble, but with enough reserve kidney tissue to carry on the kidney's function perfectly despite the destruction of a large portion of the other kidney; (4) Hardening of the arteries and compensatory enlargement of the heart. No doubt, too, that he had had high blood pressure for a long time." (From *Thy Health Shall Spring Forth,* Dicks, p. 47, Macmillan Co., by permission.)

*Dr. Dicks is associate professor of pastoral care at the Duke University Divinity School and is the author of a number of books in the field of religion and health.

There are powerful forces that are operating for health within each of us, day and night, week after week, year after year. "A great healing power fights on our side within our bodies and wins most of our battles for us. When we look around at nature in the mountains, the plains, or the seashore, it is hard to find evidence of a power that cares about our welfare. Seen in that way, nature seems neutral or indifferent. But when we look at that portion of nature closest to us, our own bodies, we look at something very different from neutrality, something with an extraordinary bias in our favor. . . . Scientific medicine is the application of intelligence (also a part of intelligence) to reinforcing and supplementing the natural healing processes. Another way to put it is that, in so far as medicine is based on accurate knowledge and produces curative results, it is performing the will of God. God wills health and provides the healing forces to produce it. . . . The physician helps to prepare the conditions of healing but it is God who heals." (See reference above.)

If God wills health and sets up such powerful forces to produce health, then is the ill-health around us a sign of God's failure? I would say it is not so much a case of God's failure as it is a case of *our* failure, for we block the forces, or *Force,* that makes for health through the destructive emotions that sweep through us. Instead of permitting ourselves to be loved and to love, we hate. Instead of seeking forgiveness we become depressed and reject the message of understanding and encouragement which stands at the heart of the New Testament. Instead of coming into the Christian fellowship we stand outside the church and feel isolated from both God and our fellow creatures. Instead of trusting the health-giving forces within us we go around feeling our pulses and taking our temperatures.

The message of the gospels is one of "good news" and of faith. It stands directly opposed to the destructive emotions and seeks constantly to release and encourage trust, affection, companionship, love. One day a father brought his sick son to Jesus and said, "Please help us. My son has been ill since he was a small child."

Jesus said, "If thou canst believe, he can be helped. All things are possible to him that believeth."

The father is reported to have cried out, "I believe. Help thou mine unbelief."

That skeptical father, who had probably gone from one healer to another, with growing doubt as one after the other failed, could not completely reverse his attitude of lack of belief. But he believed as much as he could and prayed that his remaining doubt would be relieved.

The church seeks to instill an attitude of trustfulness in all, believing that through the positive emotions of cheerfulness, hope, affection, confidence and love, health can be restored and maintained. It believes also that the physician is an instrument of God and the healing forces.

It is our purpose here to suggest ways in which the healing forces within us, around us, and beyond us, may be permitted to flow through us; our spirits and minds and bodies, to restore us and to support us. It is not a problem of bringing new forces into opera tion in our behalf. The healing forces are already oper ating within. We seek only to strengthen them and t give ourselves over to them. Our Lord one day said "The kingdom of heaven is within you." Perhaps th forces of the kingdom Jesus spoke of and those tha make for health are closely allied. Or perhaps the are but different parts of the same whole. Healt means balance and unity. Our desire is that each of u may become a whole person, a unified person, so tha we may be, as St. Paul wrote in his letter to th Philippians, "heirs and joint-heirs with God," thu joining *with God* in the creative process and in fellow ship.

Pause for a few moments of quietness while you "practice the presence of God," when his spirit shall flood your spirit and renew you. Place your feet upon the floor, sit straight in your chair, letting your arms rest naturally in positions that give them support.

Now relax, let the tension flow out of your body and your mind. Let your shoulders relax and let the tension flow down your arms, into your hands, and out your finger tips. . . . Relax, let go of the muscles of your abdomen, your legs, your feet, your toes . . . and now think of the muscles of your face . . . let go of that frown between your eyes which is caught in the muscles of your forehead . . . smile . . . release the tension behind your eyes . . . around your throat . . . deep inside your chest. . . . Breathe deeply as you rest in your chair. . . . Let it support you. . . . It really will, you know. . . .

Now turn your mind in quietness to God. . . . Let his presence overtake you and possess you. . . . Be still and know. . . . Be still and know that God is near you. . . . *Beneath* you. . . . *Beyond* you. . . .*Within* you . . . Be still and *know* . . . that God is the good Shepherd. . . . That he maketh you to lie down in green pastures of the spirit. . . . And to rest beside the cool waters of the soul. . . . Be still and know. . . . That God renews your strength and your hope. . . . Your health and your affections. . . .

Lord, we believe, help thou our unbelief. In the hour of rest our minds are quiet and we are renewed. Our spirits are made whole and we are at peace. We are still and know—know that thou art God our Father, Creator and Supporter, Physician and Friend, Eternal, throughout the earth and beyond the earth, world without end.

Benevolence Within the Century

(*Continued from page* 16)

churches and church organizations shared in the support of this work. Each of our home properties is well located, substantionally built, and reflects great credit upon all our churches.

As the electric wire carries the illuminating energy from the generator to the lamp which lightens the dark places of our homes, cities and towns, so the homes of the N. B. A. serve as the media by which our churches can unite their efforts and generosity to carry the warmth of Christian love to the lives of the needy.

First Impressions of the New Japan

By MARGARET LAWRENCE*

IT is very strange to be living in Japan under American occupation after having lived in China under Japanese occupation. The experiences are totally different. It is obvious that the Americans do not display the spirit of conquerors as did the Japanese, a fact the Japanese appreciate very much and which has made a deep impression on them. It is easy to forget any resentment I ever held toward the Japanese. The only time that any of those past experiences are brought back to me is when I see a Japanese wearing a soldier hat. These are a people I find easy to love and fascinating to know. The hopefulness in their hearts is in strong contrast to the discouragement prevalent among our Chinese friends.

My arrival at Yokohama was disappointing because fog and mist made it impossible to see much. Mrs. Kenneth C. Hendricks, one of our missionaries in Japan, and Chaplain and Mrs. Jesse Leroy Coburn, Jr., met me on board before I went through customs. It is too bad that one's first impressions have to be marred by the necessity of attending to such matters as baggage! However, the customs did not amount to much and there was no duty. The American soldier was not nearly so much in evidence as he was when I was in the harbor about one year ago.

My first meal in Japan was at a "drive-in" maintained for the occupation personnel. A chocolate milk shake and hamburger really tasted good after the rich diet on our ship. This meal was paid for with military money which is legally used only by the occupation people. In this case we were the guests of Chaplain Coburn who is a Disciple minister from California. He is stationed at an air base outside Tokyo.

The girl who helps in our home here is a junior college graduate and considers her experience merely educational. She is learning American ways. Her people are anxious for her to marry and are getting offers for her hand, but she is putting them off as she wishes two more years of this experience. She is like one of the family. It seems to be common practice for young people to work in homes as a part of their education.

I am living right in the center of our Margaret K. Long Girls' School in Tokyo. Here we have a kindergarten and a junior and senior high school consisting of more than 800 girls. The faculty is cordial and friendly. It warmed my heart to find them so much interested in China. One of the teachers talks to me in Chinese. At one of my first English classes one of the girls asked about Chinese girls. All the Japanese seem much more interested in asking me about China than about America.

Just three days after my arrival I was given a welcome tea by the faculty of the school. This gave me a sense of deep spiritual atmosphere here. I sensed it in the singing and other worship. Principal Nobundo Oda in his remarks spoke of the part this school must take in the Christian democratization of Japan. He challenged me all over again. I do not think I could find a more ideal group with whom to work. I sensed it also in the first chapel service I attended here. It was conducted by one of the students, and as she prayed it struck me as never before that we are one before our loving Father who understands us no matter what language we use.

Principal Tominaga of the Tokyo Christian Boys' School with his family and Mrs. K. C. Hendricks, center, in the famous park at Nara. The sight of the fawn approaching the visitors is not uncommon at Nara.

Chinese and Japanese customs are similar enough that sometimes I know what to expect, but at other times I am surprised. I did not expect to remove my shoes so often. At both the front and back doors of homes are mules for callers to use whenever they enter, and when we go to church we remove our shoes and put on mules. It is a custom that I begin to like very much. Another custom that is winning my heart is the Japanese bath in a big, deep, wooden tub with a fire underneath!

One night we were guests of Mr. and Mrs. Endo at our hospital. I had not known that Disciples had any medical work in Japan. This little hospital is an outgrowth of a welfare center which was started in this needy section of the city. Mr. Endo is a preacher but must spend most of his time managing the hospital. Another phase of this welfare program is an orphanage which is home for twenty-five children, all under two and a half years of age. It is hoped that a missionary nurse may soon be sent to help with both the hospital and the orphanage.

(Continued on next page)

*Miss Lawrence is a missionary to China of The United Christian Missionary Society. She went to Japan recently to serve until conditions in China make possible her return there.

Social Trends Abroad

By JAMES A. CRAIN

Dr. Crain, executive secretary of the department of social welfare of The United Christian Missionary Society, has recently returned from several months in Europe. This page takes the place of his regular Social Trends column.

IN the October issue of WORLD CALL I referred to encouraging signs of a Protestant movement in Italy. Italy needs a vigorous evangelical movement. One sees on every hand evidences of the complacency, spiritual pride and moral decay that inevitably accompany monopoly of religion. An Italian Protestant said bitterly, "The church doesn't care for people. It cares only for itself and its privileges." A young Roman Catholic doctor said, "The church cares—it just doesn't care enough." This "not caring enough" is evident everywhere—in the indescribable poverty of the poor, in the thousands of beggars who infest the streets of the cities, in the condition of the serfs on the great landed estates, in the wealth and power of the church visible everywhere. Last, but not least, it is evidenced in the millions of Italians who have ceased to have any real concern for religion and have turned to secularism, atheism or communism. The Roman Catholic Church in Italy would be the first to profit from a vigorous evangelical movement. Experience has shown that wherever the Protestants come the established church is moved to awakened action.

There are signs that such an evangelical movement is developing, though it is still in its infancy. For example, the Southern Baptists have sent the Rev. Dewey Moore to Rome to give leadership to the Italian Baptists.

I had the privilege of speaking in the *Chiesa Christiana,* the Italian Methodist Church at Portici, a suburb of Naples, where Pastor Santi and his good wife have ministered for forty-five years and where their concern for homeless children has resulted in building a huge institution, the *Casa Materna,* that has been "home" to more than ten thousand children during that time. The *Casa Materna* now shelters 170 children, and 130 others come in off the streets daily for food and schooling. The Congregational Commission for Christian Service has workers in Naples and the Brethren Service Commission has a center not far from Pisa. I regret that I was not able to visit the "Agape" religious center in the mountains of northwest Italy, sponsored by the Quakers. The Waldensians, the Nazarenes, and the Salvation Army are active, and "Youth for Christ" is beginning to send in missionaries. The World Council of Churches is aiding established Protestant groups, and Church World Service is sending in relief supplies.

Probably the most exciting venture is that of the Evangelical Biblical Training Institute, located in Portici not far from the *Casa Materna.* The Rev. Anthony Caliandro, who was born and educated in Italy and served for twenty-five years as pastor of an Italian Protestant church in Montclair, N. J., has recent returned to Italy to head this institution.

Though not an ex-priest, Mr. Caliandro has bee elected president of the Ex-priests Association, a Italian organization composed of four hundred me who have left the priesthood to accept the evangelic faith. He and his backers have purchased a beautif villa, the headquarters of General Montgomery durin the war, and have renovated it for the training former priests in the methods of street evangelisn The institution was dedicated on Reformation Su day, October 23, of last year. When I was there i mid-July, fifteen priests had already indicated the intention of enrolling. Mr. Caliandro says that he ha the names and addresses of four thousand priests wh are ready to leave the Roman Catholic Church if th way is opened for them to engage in evangelical wor I checked these claims with Fernando Tartaglia, former priest who was excommunicated by Pope Pi XII in 1946 for Socialist activity, and was told that th figures are substantially correct. Since Mr. Tartagli is general secretary of the Ex-priests Association, he in a position to know the facts.

Unfortunately, the evangelical movement in Ital seems to have fallen largely into the hands of funda mentalists. Caliandro, who says that there is in th making in Italy a reformation greater than the Luth eran Reformation in Germany, has received help prin cipally from the National Council of Evangelical though he claims no commitment to the policies an purposes of that group. More important than th question of who sponsors the movement is the fac that millions of Italians without a vital Christia faith are "white unto the harvest."

First Impressions of the New Japan

(*Continued from page* 19)

At my first church service in Japan, I was impresse that most of the congregation consisted of youth; ther were very few older persons present. Two young peo ple were baptized during the service.

One of my tasks is to assist in distributing relie parcels from America. The Japanese are still in need so CARE parcels and Church World Service assistanc are greatly appreciated. At a women's meeting in on of our churches, Mrs. Hendricks received "thank you letters to take to America on her furlough.

What a significant contribution Japan and Chin could make to the world if they would only becom united with the rest of the nations in the interest o unity and peace. How desperately we need t strengthen the Christian forces in both lands! Is ther anything more pressing than world friendship? Hov I hope and pray that we Americans will be friend to all people. We need to understand much mor than we do about the people to whom our help i going.

The Faith of Those Who Hope to Stay

By LEWIS S. C. SMYTHE

EDITORIAL NOTE: *Dr. Smythe is professor of sociology at the University of Nanking. In his 21 years in China with The United Christian Missionary Society he has seen many changes. He passed through the period in which the anti-foreign attitude of the present Nationalist government changed to tolerance and then to acceptance of missionaries. His own efforts in developing ricksha and weavers cooperatives made a significant contribution toward this change. In this article he states the faith of those who feel that the recent political changes should not prevent them from continuing their service in China, though he recognizes the reasons of health or family consideration which make it impossible for some of his associates to remain.*

A NEW evacuation scare some time ago drove me back to considering "The Faith of the Fellowship of Those Who Hope to Stay." It would be more euphonious to eliminate the word "fellowship" but the reality back of that word is so precious these days that we cannot drop it. With travel of foreigners in China still limited, we have had to resort to correspondence in order to keep up our fellowship with fellow missionaries north of the Yangtze, i.e., in Hofei, Chuhsien, and Nantung. Friends in Wuhu get here occasionally, but otherwise we depend on mail. The same is true of Shanghai, although Mrs. Hubert Reynolds and children were recently permitted to leave there for Nanking and Wuhu.

In December, 1948, I wrote on "How to Avoid a Missionary Debacle on the Yangtze" but did not mail it for fear it would hurt the feelings of those who felt that they should leave. Then we dared not urge any one to stay because we felt that it was a matter of life and limb. Now it has simmered down to pretty much a matter of property, taxes, and daily irritations. Before he left, the American Ambassador to China, Dr. J. Leighton Stuart, told the missionaries in Nanking that while business people and American government personnel due for furlough would want to leave on the first boat available, he personally could see no reason for missionaries leaving. And almost daily the Shanghai paper reports that the American consul in Canton despairs of getting any of the 650 missionaries in his region to leave! So now it may be time to take stock and sift out "The Faith of Those Who Hope to Stay."

Dr. Smythe in Nanking a year ago when one needed a sack for carrying the depreciated currency. The new government has so "cracked down" on the black marketeers that dollar exchange is not far from pre-war levels.

Eyes on Major Trends

This requires some careful analysis of what we are up against. One Chinese Christian told a group that they must use a telescope instead of a microscope: "Keep your eyes on the major trends in the new order and not on the daily irritations." What are those major trends that give some basis for hope that Christian work can continue to be effective under the new order?

Most important of all is the strong surge of idealism in the Chinese communist movement. It expresses itself with young people and some older persons going out to villages to serve the country people. In this they have challenged Christians whom we could not move to such service. But rather than viewing this with dismay, we should take courage from it. The more the spirit of service is abroad in the land, the easier it will be to get across the Christian idea of service.

Essential Reasonableness of the Chinese

The second element of hope for Christian work is the essential reasonableness of the Chinese people. At times of great stress they may be swept off their feet—as the people of any land—but extremes of ideologies and of force are soon discredited by their essential humaneness.

A third matter is a sociological point of view. Previous studies, as reiterated by Robert E. Park, have shown that sects tend to become denominations, that various accommodations are made to larger trends in the society. Consequently, there is some prospect that some of the extreme propaganda of the present will be more reasonable in the future. This will be so especially if America and England can keep their heads and continue to make friendly gestures until a satisfactory *modus vivendi* with the new regime is worked out.

Background Differs from That of Russia

Another basis of hope is that Chinese communism *is* different from Russian communism. The Chinese Communists, as John Fairbank says in his book, *The United States and China* (1949), have developed their recent program and revolution without the aid of Soviet Russia and in direct opposition to some of the fundamental program of the Comintern. For instance, they began with the peasants rather than with the city in-

dustrial workers. Another difference is that the Chinese communist movement has a strong undercurrent of Chinese nationalism. Thus if the Communists can develop the strength of their country rapidly, there is less chance of Soviet domination of the regime—as there is *still less* chance of any other foreign power dominating it!

In the background of this difference stands the fact that Russian communism grew up among the weeds of Russian Czarist despotism. As Shailer Mathews discovered decades ago, in every revolution there soon emerge patterns inherited from the old order. In the Kuomintang revolution in China, the pattern of face, favor and fortune emerged to overflow the Nationalist regime (in this area), which was not defeated by the Communists so much as it fell to pieces of its own weight. In the new communist revolution in China there are two basic elements that represent attempts to avoid these patterns that have bedeviled two previous revolutions: the strong emphasis on a "People's Democracy" and a vigorous drive to eliminate all personal favor and individual profit from the whole governing organization.

Revolution May Become Mild with Time

Whether this will succeed or not is in the lap of the gods. If the whirlwind of counter-revolution comes, more ruthless and dictatorial procedures will come to the fore. If the Communists can "win the war" and stabilize the economy in time, they may avoid any strong counter revolution and proceed along the normal course of revolutions to become more mild and constructive with time. But because of the above difference, it is a mistake to assume that events here will inevitably follow the same course they did in Soviet Russia.

No State Church Inheritance

Connected with this is the fact that there has been no corrupted state church in China as there was in Czarist Russia. The Christian movement in China has won the reputation of being a movement for the essential welfare of the Chinese people. Consequently, the Protestant phase of the movement will have a number of representatives in the new Peoples' Political Council in Peiping.

Christian Faith Impels Us to Carry On

On the other hand, what is there in our Christian faith that impels us to carry on? We are here as Christian missionaries and not as the emissaries of any political or economic order. We are here with a gospel which requires us to love and serve even those with whom we may differ politically, economically and nationally. Such a mission drove Robert Morrison a century and a half ago to spend his life trying to "bootleg" Christianity into the Chinese empire when there was a death penalty for Chinese who either became Christians or taught foreigners the Chinese language. After so much has been accomplished under much more adverse circumstances than we face today, how can we sound retreat?

On August 17, 1949, Christian workers in Nanking celebrate the 80th birthday of their beloved associate, Miss Emma Lyo founder of the Nanking Christian Girls School. Seen in th above picture, ready for the party, is Miss Chen, the preser principal of the school. Mrs. James McCallum of the missic staff represented Miss Lyon who now makes her home Columbia, Missouri. Others present at the Nanking celebr tion included Dr. Luther Shao, secretary of the China Christia Mission, pastor Wan of the Drum Tower Church, and re resentatives of the alumnae and of the staff of the schoc

Last winter a group of Chinese Christian leade sounded a call of alarm at the missionary retreat an pled that some would stay. They and we agree tha there are special circumstances as to family and healt that make it necessary in difficult times for some mi sionaries to leave. But that makes it all the mor necessary that others stay at considerable personal di comfort, family separation, and loss in professiona career.

Do Not Stay to Dominate

In staying, we stay *not* to dominate—that passed ou in the 1927 revolution before I came to China—bu to serve as ambassadors of good will, to serve as in terpreters of the deeper meanings of Christianity, t serve as discoverers of new ways of expressing the e sential message of Jesus in the new day. And we hav the faith that in thus serving we shall be led to recor ceive our Christian message in such a way that we wi understand its essential meaning better than we eve have before.

Last but not least, we must keep faith with the nev increasingly vigorous, Chinese Christian leaders a they face greater difficulties and problems. Mo rison had no such incentive to keep him at his po until he died!

Crusade Progress

A Brotherhood on the March

First 1950 Week of Compassion Offering Received

THE first contribution toward the 1950 Week of Compassion offering was received in the editorial offices of WORLD CALL early in October: It came from an aged woman who lives in a Confederate Home in a southern state. This woman had read the editorial correspondence on page 6 of the October issue, entitled "On So Slender a Thread. . . ."

In her letter to the editor she enclosed an envelope addressed to Robert Tobias. Upon opening, it was found to contain five dollars and the following letter:

In the October number of WORLD CALL, *page 6, I read "On So Slender a Thread. . . . ," the story of Mr. and Mrs. Mosser in Crest. It was and I hope will continue a wonderful work.*

I am an old woman, very weak, but my desire to show my sympathy and admiration for Mr. and Mrs. Mosser prompts me to ask you to send this little mite of five ($5) *dollars to them for them.*

I was so glad to see that some "Disciples' Week of Compassion" money was used for the home.

To ensure its safety in transmission, a check was substituted for the currency, and was sent on to Mr. Tobias at once with the letter. By now it has been received by Mr. and Mrs. Mosser, superintendents of the Protestant Girls' Home at Crest in southern France.

The first offering of the 1950 Week of Compassion has been received!

Crusade Is First, Building Later

R. F. Watson, pastor of First Church, Monroe, Louisiana, although ill and out of his pulpit for eight months of 1948, has led his church in a vigorous Crusade program.

Mr. Watson says: "For the past several years we have been planning to erect a new church building. We had plans drawn and had promoted the idea. To raise the necessary funds, we persuaded most of our leading families to tithe. Then the Crusade program came along. We wanted to cooperate in it. In order to reach our financial goal in the Crusade we voted to tithe the church's income each year. I am happy to report that we are up to date on that goal and by the end of this missionary year we shall have completed it.

"This action has perhaps delayed the erection of our new church building, but I would have been ashamed of myself and my people had they built the church at the expense of our Crusade goal."

An Advertising Man Speaks

Garth Henrichs

Garth Henrichs, president of the Illinois Laymen's League and a member of the Union Avenue Christian Church, Litchfield, Illinois, says this of the Crusade: "The urgency of the Crusade rests upon the heart of every Christian man and woman. It is as though Jesus were laying his hand upon our arm and saying, 'Will you, as one who believes in me and what I have taught, help to make the world a righteous one?' "

Marion, Indiana, Church Up To Date

"The secret of our success thus far is due primarily to the fact that Crusade giving was put in the regular current expense budget," says C. L. Johnson, minister of the First Christian Church, of Marion, Indiana, when he was asked how victory was being achieved by his congregation.

The Crusade financial program of First Church was divided into three areas: first, the amount of the Week of Compassion offering for each year was estimated; second, the Women's Council accepted a goal for each year; and finally, after these two sums were deducted from the total goal, the remainder was assigned to the church proper. The church goal, as such, was placed in the current expense budget, one-thirty-sixth being paid monthly.

Mr. Johnson continues, "I am so happy to report that the Week of Compassion gifts have come up to what we planned; the Women's Council has met its quota in full to date; and the church has not missed a single payment since it started on November 1, 1947."

Catano, Puerto Rico, Needs Building

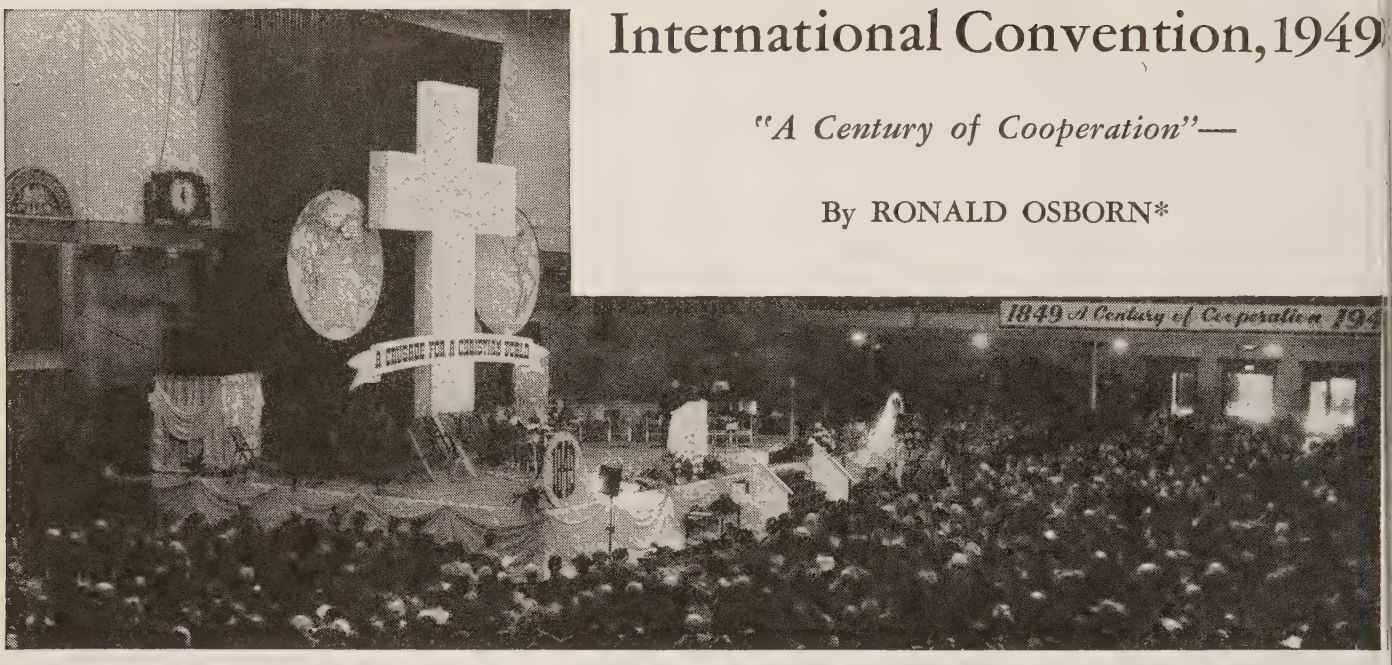
Sir Augusto Cotto Reyes, pastor of the Catano, Puerto Rico, church is seen praying and blessing a government project near Catano, where landless farm workers are drawing lots for parcels of land.

There is $6,000 in the Crusade askings for a new church building at Catano. With adequate facilities, the congregation, now outgrowing an old residence, will be able to draw a greater number of people into its fellowship.

International Convention, 1949

"A Century of Cooperation"—

By RONALD OSBORN*



Thousands of Disciples attended sessions of the Centennial Convention held in Cincinnati's Music Hall, October 25-30. On four nights of the convention duplicate programs were held in the "North Wing Hall" (above) and in the auditorium. The convention, for which 8300 people registered, was climaxed by an interdenominational communion service at the Cincinnati Garden on Reformation Sunday, October 30.

ONE hundred years after the first National Convention of Disciples of Christ, the largest auditorium in downtown Cincinnati could not begin to accommodate the thousands of delegates who thronged into the city to commemorate "A Century of Cooperation" and to commit themselves to the tasks of the future.

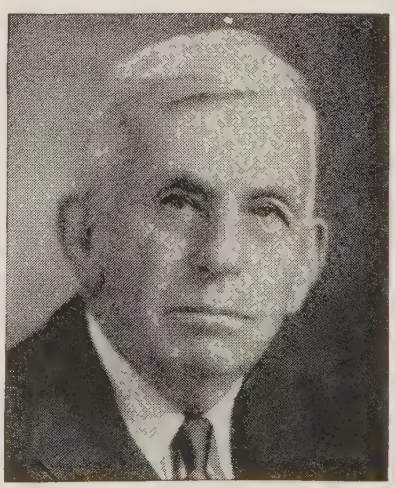
At that first convention in 1849, 156 persons came to the bustling western city whose population was 115,000. During the century Cincinnati has grown to a metropolis of half a million and the membership of the churches has increased from 118,000 to 1,724,905. Yet the attendance in the convention itself showed the most spectacular expansion of all.

Official registration figures for the 1949 assembly finally reached a total of 8,300. This represents the largest convention of Disciples in forty years, and contributed to an attendance exceeded only by that of the Pittsburgh Centennial of the Declaration and Address in 1909.

The color of historic pageantry, the voice of the Crusade, the earnest facing of the issues of our day, the appeal of preaching, the sincerity of worship, the celebration of the Communion with hosts of Protestants in the Cincinnati area, and the dramatic march of a thousand Christian youth into the ministry for the coming century—these were the sights and sounds, the thoughts and the purposes that thrilled the thousands of delegates throughout the week.

Protestant Pageantry

As president of the convention, F. E. Davison of South Bend, Indiana, brought to the office a sense of the dramatic which made the Cincinnati assembly unique in the annals of our brotherhood gatherings. Every night throughout the week there was a simple yet moving demonstration of Protestant pageantry which lifted the delegates out of their weariness, thrilled their spirits with the surge of new emotions, and sent wave after wave of sustained applause rolling across the auditorium.



John A. Tate, state secretary of Virginia, was elected on Friday, October 28, to the presidency of the 1950 Convention to be held in Oklahoma City, Okla. Dr. Tate is the first state secretary to be chosen for the office.

With a power that laid hold upon all who were present, these symbolic demonstrations mounted in climactic intensity and created a mood which will be remembered as long as the events.

The first of these presentations came on the opening night of the assembly—a reenactment of the first National Convention in Cincinnati in 1849. Portraying the actions and the spirit of the leaders in that first gathering, the sketch was the work of students in the Department of Drama of Transylvania College.

The historic theme predominated again on Wednesday night in the Pano-Drama, "Pioneers! O Pioneers!" celebrating "A Century of Service." Making use of motion pictures, tableaux, dialogue, narrative, and music, stirring incidents out of our missionary, benevolent, and educational work across a hundred years were presented. The authors and directors of the program were Prof. and Mrs. Harold F. Humbert, assisted by students from Phillips University.

March of the Colleges

A colorful processional of college presidents, deans, and faculty members in full academic regalia highlighted the program for Thursday night. Marching in the order of their institutions' founding, the rep-

*A member of the faculty of Northwest Christian College, Professor Osborn was formerly editor of **The Front Rank**.

esentatives of 33 colleges, universi-ies, Bible chairs, and foundations paraded in stately pomp down the ong aisles of the auditorium. Before he officials and teachers of each chool marched a girl in white hold-ng aloft a banner bearing the name nd the colors of the institution rep-esented.

A medley of alma mater songs pre-ented by the a capella choir of Transylvania College gave alumni pportunities to stand in turn. Then t the end, when President Davison sked all the graduates of our var-ous institutions to stand together, t seemed that the majority of the housands in the auditorium rose as mighty host. Said one president, 'There's the influence of your Chris-ian colleges." And a dean added ater, "This is the first such recogni-ion that higher education has ever had on one of our convention pro-grams."

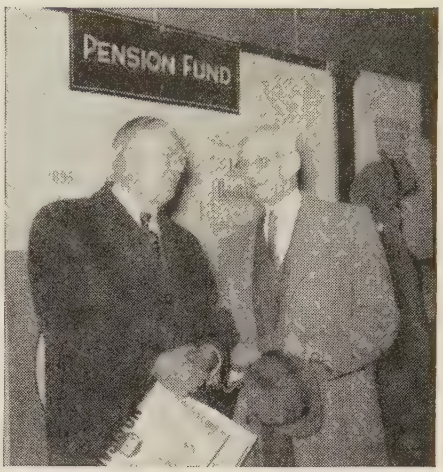
Voices from Afar

Scarcely believing that greater heights of drama were yet in store for them, delegates poured into two auditoriums on Friday night for an adventure in world missions more powerful than any pageant. For here was drama that was not acting or costume, but life itself. Christian nationals from eight fields in which The United Christian Missionary Society carries on its work brought greetings from their homelands. Voices of Argentina, China, India, Jamaica, Japan, Mexico, the Philippines and Puerto Rico, spoke to the convention in person, and a greeting from the Belgian Congo was heard by transcription.

The eight Christians who actually appeared before the convention were, in order, Mrs. Jose Miguel Font, Miss Edna Swen, Miss Prosonna Shah, E. A. Edwards, Nobunda Oda, Daniel Lopez de Lara, Pablo Bringas, and Rafael Ocasio Rivera.

Above: A speaking chorus of fourteen girls' voices was part of a Pano-Drama, "Pioneers! O Pioneers!" presented by students of Phillips University. A program note defined "pano-drama" as a dramatic presentation which synthesizes into panoramic unity a combination of narrative, lighting effects, living pictures, projected portraits, moving pictures, dramatic action, instrumental and choral music and audience participation in singing.

Below: J. Eric Carlson, executive secretary of the National Benevolent Association, welcomes T. O. Slaughter, Disciple minister from Memphis, Tenn., to the N.B.A. booth in the Exhibition Hall. The man at the extreme left is J. Murray Taylor of Memphis. The women in the booth are Miss M. Ford of N.B.A. headquarters in St. Louis and Mrs. N. Beal of the Child Saving Institute, Omaha, Nebr.



F. E. Smith (left), retired member of the Pension Fund, and R. H. Miller, former editor of *The Christian Evangelist*, met in front of the Pension Fund booth at the Convention.

Answering Voices

The voice of Christian America sounded in return as eleven new missionaries received from Harry B. McCormick, president of the United Society, their commissions to their fields of service. Three were appointed to China, three to Mexico, two to Japan, two to Africa and one to India. Each of the new missionaries spoke a word of witness and dedication.

The drama of an inclusive fellowship of Christian service took on rich new meaning for Disciples of Christ in the commissioning of three of these persons. Mr. and Mrs. Aigi Kamikawa will go as the first Americans of Japanese descent to represent any missionary board from this country in the land of their ancestry. Miss Hertecene Turner, commissioned to Mexico, becomes the first Negro to go to a foreign field as a missionary of The United Christian Missionary Society. (In 1854 Alexander Cross went to Liberia under the old American Christian Missionary Society, and later Jacob Kenolly served also in Africa under the Christian Woman's Board of Missions.) In these three new missionaries and in others who will follow them, the world witness of Disciples of Christ ceases to be a project of any one people and becomes more fully than ever an expression of Christian brotherhood.

Besides the three new missionaries

already mentioned by name, the following appointments were made: China—Miss Adele Bower, R. N., Miss Daisy Edgerton, and Miss Mary Kay Sluder; Mexico—Mr. and Mrs. Byron Spice; Africa—Miss Glenda June Sawyer and Keene Watson, M. D.; India—Miss Velma McGill.

Many convention-goers found the commissioning of new missionaries in the international assembly appropriate and inspiring. In no other way can so many persons in the brotherhood actually participate in the sending out of these new ambassadors of Christ.

An Army of Youth

By Saturday the accent of the convention was even more noticeably on youth. Toward the end of the week hundreds of young people began to pour into Cincinnati, and the last night of the assembly reached a thrilling climax in a dedication service for recruits to the ministry, the mission field, and Christian education numbering about a thousand.

"Where the Centuries Meet" was the theme of this hour in which Jesse M. Bader described "Evangelism for the New Generation" and Dr. Royal J. Dye spoke on "Jesus Calls Us." As this beloved veteran of the cross came to the pulpit he was given an ovation by the convention. Rhodes Thompson, Jr., a senior in Texas Christian University, spoke the answer of youth to the call to service.

Then while the mighty congregation sang "Lead on, O King Eternal," the vast company of young people pressed toward the front of the auditorium, marching behind the upraised standard of the cross. Massed on the platform, the steps, and the floor below, they affirmed in unison, "By the sign of the cross and the Christ which it represents we will conquer. . . . We go forth to complete the mighty Crusade for a Christian World. God helping us we will go forward on our knees."

Every youth in that consecrated army then knelt in dedication while Mrs. Rosa Page Welch sang the Lord's Prayer. It was a sacred moment. Many a parent, church school teacher, pastor and Christian college professor sat with tears in his eyes in that time of consecration. Seldom has one of our conventions been moved to such depths.

Said one preacher to another after the session, "If only we had been sent into our service like that, what a ministry we would have had!"

Impressive as was the sight of these hundreds of recruits in the convention, even they were only representative. One young man, a volunteer for medical missions, was the only person present from his distant college in which more than 300 others are preparing for service. In the host of young people present and represented at Cincinnati is the leadership of the century to come.

The Ordinance of Love

For its final session, the convention moved seven miles from the heart of the city to Cincinnati Garden for a massive Festival of Faith and Communion Service, conducted jointly with the Greater Cincinna Council of Churches. Since th final day fell upon Reformatic Sunday, it was a logical occasion f a united Protestant witness in tl area. After an address by Dougl Horton, minister of the Gener Council of Congregational Christia churches, an ecumenical observan of the communion followed as tl supreme act of the convention. Ov 14,000 were in attendance and mo than 1,000 were turned away.

What Next?

It was this impressive pageantr so fitting for a centennial occasio which contributed to the 1949 co vention its own unique spirit. Suc vivid demonstrations of spiritu power must be seen to be fully a preciated. For years to come, hu dreds of delegates will be grateful saying, "We were there." Certain these dramatic presentations were relief from the sermon-listenin marathons which have sometim characterized our gatherings. O viously their appeal to laymen an youth exerts a stronger pull tha hours of unrelieved oratory. Th only question some delegates had i this regard was, "What is there le to do next year?"

The Conscience of the Conventio

Yet the convention was much mo than mere spectacle. The delegat did not come just to be entertaine and they spoke out forthrightly o many issues confronting the Chri tian conscience today. A series c addresses dealt with conditions i

Miss Genevieve Brown, executive secretary of the department of missionary education of The United Christian Missionary Society, presided at a panel discussion during a Women's Workshop held during the convention. Members of the panel (left to right) were Mrs. Forrest Richeson, Mrs. Neal McGowan, Mrs. R. Melvyn Thompson, Miss Brown, Miss Bertha Park, Mrs. Harold Lunger and Miss Anna Lois Ely.

Pictured below is a portion of the audience a tending the panel discussion of the Women Workshop. The ladies on the first row (rigl to left) are Mrs. J. E. Stewart of Memphi Tenn., Mrs. L. E. Douglass of Raleigh, Tenn and Mrs. Oran Coble of Memphis. Behind Mr Stewart is Miss Ida McMillan of Atlanta, G

Among the many displays in the Exhibition Hall was the chaplaincy booth which set forth the work of Army, Navy, Air Force and Veterans Administration chaplains. Here a visitor talks with Air Force Chaplain Leslie Zimmerman (center) while Army Chaplain Clifford E. Hargrave of Fort Knox looks on. Navy Chaplains were represented by Thornton C. Miller (not shown).

Mrs. Henry A. Stovall tells a conventiongoer about Hazel Green Academy while Mr. Stovall, director of the academy at Hazel Green, Ky., chats with E. G. Luna, director of Mexican Christian Institute, San Antonio, Texas. The scene is the booth of the Home Missions Division of The United Christian Missionary Society. Hazel Green and M.C.I. are two of six home mission institutions of the U.C.M.S.

Warren Hastings, pastor of the National City Christian Church, Washington, D.C., talks with Mrs. Arah Garrett of Taylor, Texas, at the booth of the National Christian Missionary Convention. The N.C.M.C. is the national missionary organization of Negro Christian churches. At the extreme right is Emmett Dickson, executive secretary of the National Christian Missionary Convention.

Europe, the Cleveland Conference, the United Nations, and other social issues. And in the resolutions adopted by the assembly, the delegates themselves recorded their convictions on numerous questions.

The convention reaffirmed "devotion to the historic American principle of separation of Church and State," and gave its approval to legislation providing federal assistance to public schools on condition that such a law specifically prohibit federal aid to private, parochial, or sectarian schools. Delegates requested termination of the present selective service law and, after heated debate, upheld actions of previous years to support the rights of conscientious objectors.

A resolution requesting Congressional approval of the bill to admit "a greatly increased quota of displaced persons to the United States," asked the churches to urge the members to write their Congressmen in support of this bill. A related resolution urged churches and individual Disciples to assume the sponsorship of displaced persons.

The convention approved recommendations for the strengthening of the United Nations. A request was addressed to the World Council of Churches to promote a private prayer hour each day on the part of Christian members in the General Assembly of the United Nations. A resolution on world order, stating fundamental principles rather than urging specific actions, deserves careful study. Strong opposition was registered against the advertising of liquors on radio and television.

A resolution protesting the imprisonment of Professor Larry Gara for advising a conscientious objector to stand by his convictions was referred to the Commission on World Order for further investigation and action on behalf of the convention, as was a resolution concerning the internationalization of Jerusalem.

Affairs of the Church

Other resolutions had to do with the conduct of the convention itself and with the life of the churches. Delegates urged the "further development of fellowship, understanding and appreciation between Northern Baptists and Disciples" and approved various means by which this might be done. They urged many more congregations to include support of the International Convention in their budgets. After considerable debate, the assembly approved the application of the Brazil Christian Mission to become an agency reporting to the convention.

A resolution protesting costly funerals was referred to the Home and State Missions Planning Council.

The Conduct of Business

Convention business is handled by a democratic procedure set forth in the constitution. Every item submitted goes to the Committee on Recommendations, a body composed of elected delegates from each state and province. After detailed study and discussion it must then come before the mass meeting for final disposition. The convention may either approve or disapprove the recommendation of the committee or may refer the resolution back to the committee for further work.

For so large a gathering, the convention handles an amazing amount of business in a short time. Yet nearly every year there is some confusion brought on by the failure of many delegates to understand the procedure. In Cincinnati the assembly found it necessary to reverse itself on the disposition of one resolution because of such misunderstanding.

One notable feature of recent conventions, particularly outstanding in Cincinnati, was the large number of people attending and apparently enjoying the business sessions. Only a few years ago these sessions were so poorly attended as to lend some color to charges of misrepresentation by an ax-grinding minority, but not so this year.

Worship, Preaching, and Music

A high point in each day's program was the hour known as "The Convention at Worship" coming at the close of each morning's session. Carefully planned services were reverently conducted and were deeply appreciated by most of the delegates. However, some Disciples still need to learn and to practice the elemental courtesies of worship. It is not easy to shift psychological gears from the excitement of a business session to the quiet of meditation. Nevertheless too many delegates carried on unnecessary conversations during the time meant for contemplation and praise, to the annoyance of many. Conversation in the aisles and halls and the careless slamming of doors also detracted from the mood of sacred quiet. Most grating of all was inappropriate ap-

plause after anthems or other devotional numbers. Yet the decorum of Disciples in such matters seems to be improving through the years.

Four sermons of uniformly high quality marked the worship hours. The themes in the series were "The New Birth," "The New Light," "A New Hope," and "A New Creature." The preachers were A. W. Fortune, John Paul Pack, Frank Johnson Pippin and James Clark Brown.

The music of the convention was perhaps consistently the best of any recent assembly. The central location of Cincinnati with regard to brotherhood population made possible the presence of groups from several of our colleges. The Lynchburg College Double Quartet, the Bethany College Male Quartet, and the a capella choirs of Hiram College and of Transylvania College all made appearances, as well as the concert choir of the Cincinnati Conservatory of Music. Various soloists brought sacred numbers with sincerity and beauty. Mrs. Rosa Page Welch led the convention singing with her customary inspiration and charm.

Miss Jessie Trout was elected vice president of The United Christian Missionary Society during the Cincinnati convention. She is shown here as she presided at a luncheon for state officers of missionary organizations at the Y.W.C.A. in Cincinnati. At the table (left to right) are Mrs. M. E. Baker, Miss Mary White, Miss Trout, Miss Genevieve Brown, Miss Edith Eberle and Mrs. A. C. Watters.

A challenging feature of each session was the Voice of the Crusade. Eleven such six-minute speeches by as many different persons "plugged" the various aspects of A Crusade for a Christian World. It is doubtful whether any other convention speeches (except the masterful address of Jesse M. Bader on evangelism) crammed so much information and appeal into so little time.

The Spell of History

It was only natural that a centennial convention should be history-minded. Beginning with the president's opening address and his reading from the eleventh chapter of the "Gospel of Cooperation," and continuing through all the sessions, there were repeated references to the heroes and the accomplishments of the past. 1949 marks not only the centennial of our first national convention and the organization of the American Christian Missionary Society. It is also the Diamond Jubilee of the Christian Woman's Board of Missions and the Golden Jubilee of the Disciples of Christ Congo Mission and the missionary work in Puerto Rico. So there were many deeds of greatness to recall.

Leading the way in the historical emphasis was the series of four lectures by Professor Dwight E. Stevenson of the College of the Bible, Lexington, Kentucky. Sound scholarship, touched with human interest and warmed by sincere passion, made these addresses one of the most popular features of the convention.

Many delegates took advantage of the opportunity to drive to Lexington, Kentucky. Only a few miles away is the old Cane Ridge Meeting House where Barton W. Stone was serving as minister in 1804 when the movement known as the Christian Churches really began on the American frontier. On Monday after the close of the convention, numerous cars formed a caravan for a guided tour of points of historic interest in Kentucky.

Eye-catching three-dimensional displays illustrating the work of The United Christian Missionary Society were among the attractions of the Exhibition Hall. Puerto Rican missions are represented here by pictures of missionaries V. C. Carpenter and C. Manly Morton and Miss Lorenza Velez. Miss Velez, a native Puerto Rican, has served the mission longer than anyone else on the staff. At right is a portion of a scene of the ivy chain ceremonies of a graduation day at College of Missions, Indianapolis. The woman shown is Mrs. Anna Atwater.

Tate Elected President

Delegates noted an interesting historical parallel in the choice of the new president of the convention. Alexander Campbell, the first president, was a Virginian. John A. Tate of Richmond, elected as president of the 1950 assembly, is also a Virginian. He is the first state secretary to be elected to this office. Many consider the recognition appropriate at the beginning of a second century of cooperation.

Other Officers

Vice presidents named for the coming year are Warren Grafton, Kansas City, Mo.; Mrs. R. O. Pearson, Abilene, Tex.; and Orval D. Peterson, Yakima, Wash. Oren D. Pritchard of Indianapolis was elected treasurer; Miss Gertrude Dimke of Indianapolis, recording secretary; and John R. Golden of Girard, Kan., parliamentarian.

Fraternal delegate to the Annual Conference of Churches of Christ in Great Britain and Ireland in 1950 will be Spencer P. Austin of Indianapolis.

Members of the executive committee will be Harold Lunger, Oak Park, Ill.; Lamar Hocker, Charlotte, N. C.; Mrs. Norman Stacey, Oklahoma City; Wesley P. Ford, Tucson, Ariz.; and Paul J. Raver, Portland, Ore.

Elections at the Cincinnati Convention, 1949

Commission on Budgets and Promotional Relationships

Terms expiring in 1952: Herbert Andrews, Columbus, Ohio; Carrel W. Flewelling, Decatur, Ill.; Ray P. Scott, Marshalltown, Iowa; Charles Severns, San Diego, Calif.

National Benevolent Association

Terms expiring in 1952: C. D. Cowdery, St. Louis, Mo.; George Davis, Wichita Falls, Texas; Mrs. Gertrude J. Funk, Jacksonville, Ill.; Raymond McCallister, Webster Groves, Mo.; Claude E. Stephens, St. Louis, Mo.; John S. Wood, St. Louis, Mo.

To fill unexpired terms: T. G. Braden, Centralia, Ill. (1951); Mrs. Edward Crowe, St. Louis, Mo. (1950).

Association for the Promotion of Christian Unity

President: G. Edwin Osborn, Enid, Okla.; *Vice-Presidents:* Riley B. Montgomery, Lexington, Ky., and Hampton Adams, St. Louis, Mo.; *Treasurer:* Harlie L. Smith, Fulton, Mo.; *Executive Secretary:* George Walker Buckner, Jr.

Commissioners, terms expiring in 1952: Hampton Adams, St. Louis, Mo.; Paul E. Becker, Lincoln, Nebr.; T. Hassell Bowen, Harrodsburg, Ky., George Walker Buckner, Jr., Indianapolis; A. T. DeGroot, Fort Worth, Tex.; Warren Grafton, Kansas City, Mo.; Irvin Lunger, Chicago; C. C. Morrison, Chicago; Roger T. Nooe, Nashville, Tenn.

Fraternal Delegate to Great Britain and Ireland

Spencer Austin, Indianapolis, was appointed fraternal delegate to Great Britain and Ireland in 1950.

Members of Unified Promotion

Terms expiring in 1953: J. Warren Hastings, Capital Area (Washington, D. C.); Elmer D. Henson, Texas (Houston); Mrs. Russell Putnam, Ohio (Cleveland).

Associate Members of Unified Promotion for One Year

Ministers: R. L. Alexander, Ky.; L. L. Dickinson, Ohio; M. O. Sansbury, Iowa; A. H. Wilson, W. Va.; T. J. Mattingly, Ky.; J. David Kidwell, Tenn.; R. B. Fouts, Colo.; Frank Kennedy, Ill.; Ray E. Snodgrass, Okla.; Warner Muir, Calif.

Laymen: Willis DeBoer, N. Y.; Ed Picthorne, Ark.; William D. Brooks, Ind.; S. B. Braden, Ill.; Irwin Miller, Ind.; George Kuykendall, Texas; Ray Short, Iowa; H. H. Walker, Va.; Walter Love, Kansas; H. B. Aiken, Tenn.

Laywomen: Mrs. W. F. Gilmore, Mo.; Mrs. Bates Brown, Tenn.; Miss May V. Rickard, Pa.; Mrs. Elmer Kizer, Ohio; Miss Bess Howard, Ky.; Miss Goldie Crossfield, Ala.; Mrs. Fred Belles, Ind.; Mrs. C. L. Johnson, Ind.; Mrs. J. O. Selman, Okla.; Mrs. Owen Crist, Iowa.

Pension Fund Trustees

Terms expiring in 1954: C. E. Lemmon, Columbia, Mo.; Allan H. Warne, Indianapolis, Ind.; Ellis M. Sowell, Fort Worth, Texas.

Board of Church Extension

Unexpired term ending December 31, 1950: John C. Updegraff, Newark, Ohio.

Terms expiring December 31, 1952: Lloyd V. Channels, Flint, Mich.; Robert Mericks, Charleston, W. Va.; A. C. Brooks, Indianapolis; C. O. McAfee, Macon, Ga.; R. Melvyn Thompson, New Castle, Ind.

Conference of Member Churches USA, World Council of Churches

Delegates: George Walker Buckner, Jr., Gaines M. Cook, H. B. McCormick, Indianapolis; Mrs. E. V. Pugh, New York.

Alternates: Hampton Adams, St. Louis, Mo.; A. T. DeGroot, Fort Worth, Texas; M. E. Sadler, Fort Worth, Tex.; Mrs. James D. Wyker, Mt. Vernon, Ohio.

President Burrus Dickinson of Eureka College, Eureka, Illinois, visiting with Miss Ruth Lowry in the exhibit booth of the Board of Higher Education. J. C. Todd, Dean of the Indiana School of Religion, Bloomington, Indiana, is taking time to rest between International Convention sessions.

Vice-President, The United Christian Missionary Society

Miss Jessie M. Trout, Indianapolis, for a four-year term.

Board of Managers, The United Christian Missionary Society

Chairman: A. Dale Fiers, Cleveland, Ohio; *Vice-Chairman:* Mrs. R. C. Farrar, Dallas, Texas.

Terms expiring in 1952: (or to fill unexpired terms): CALIF. N., Donald F. West, Oakland; Mrs. D. L. Kratz, Chico; Mrs. Neal McGowan, San Francisco. CALIF. S., Warner Muir (1950), Los Angeles; Mrs. Lucille Bridenstine, Corona.

COLORADO, Mrs. Gerald Berneking, Colorado Springs. GEORGIA, Mrs. D. John Brodmann, Atlanta. IDAHO, Hartzell Cobbs, Jr., Boise.

INDIANA, Mrs. Louis F. Hays, Greencastle; Lewis H. McAdow, Indianapolis; Miss Clementine Miller, Columbus; Cleo W. Blackburn, Indianapolis.

IOWA, Mrs. Harry E. Burch, Winterset; Fred Sawyer, Bloomfield; J. Wilfred Walker, Newton; Mrs. Ivan Barnes, Mason City.

KANSAS, D. Wright Lunsford, Wichita; Jack Oliver, Coffeyville. KENTUCKY, Mrs. B. A. Johnson, Covington; Paul S. Stauffer, Frankfort; Leslie Bowers, Dawson Springs; Mrs. Jessie Underwood, Paducah.

LOUISIANA, Mrs. E. E. Russell, New Orleans. DIST. OF COLUMBIA, Mrs. E. M. Reese, Manassas, Va. MINNESOTA, Mrs. F. L. Richeson, Minneapolis. MISSOURI, Hiram W. Elliott, Kansas City; Mrs. A. B. McGlothlan, St. Joseph; E. C. Miller, St. Louis.

NEBRASKA, Mrs. Albert H. Burt, Stamford; Lowell Bryant, Lincoln. NEW YORK, Mrs. E. V. Pugh, New York City. OHIO, Edwin Bobbitt, Warren. OKLAHOMA, John Rogers, Tulsa. PENNSYLVANIA, Mrs. Wm. Martin, Charleroi.

TENNESSEE, Dr. J. E. Walker, Nashville; Mrs. Dan Cathey, Columbia. TEXAS, L. N. D. Wells, Dallas. WASHINGTON, Orval D. Peterson, Yakima. WEST VIRGINIA, A. H. Wilson, Beckley. WISCONSIN, J. A. Barnett, Janesville. WYOMING, Mrs. B. C. Temple, Cheyenne.

Board of Trustees, The United Christian Missionary Society

O. Slack Barrett, Cincinnati, Ohio; Mrs. Herald Demaree, Franklin, Ind.; Hiram W. Elliott, Kansas City, Mo.; A. Dale Fiers, Cleveland; Mrs. Louis F. Hays, Greencastle, Ind.; Mrs. Barton A. Johnson, Covington, Ky., Mrs. I. L. Lehman, Toledo, Ohio;

A. H. Martin, Grand Rapids, Mich.; Lewis H. McAdow, Indianapolis; H. B. McCormick, Indianapolis; Mrs. R. O. Pearson, Abilene, Texas; Mrs. E. V. Pugh, New York City;

Mrs. A. C. Ragsdale, Columbia, Mo.; Mrs. Forrest L. Richeson, Minneapolis, Minn.; John Rogers, Tulsa, Okla.; Mrs. H. I. Rudduck, Mishawaka, Ind.; Paul S. Stauffer, Frankfort, Ky.; Miss Jessie M. Trout, Indianapolis; C. B. Tupper, Springfield, Ill.; Mrs. A. W. Van DerVort, Akron, Ohio; L. N. D. Wells, Dallas, Texas; Donald F. West, Oakland, Calif.

Disciples Rural Fellowship

President: Robert Weber, Newton Falls, Ohio; *Vice-President:* Clyde Leeds, Garden City, Minn.; *Secretary:* Edwin L. Becker, Indianapolis; *Treasurer:* Frank Reeder, Elkhart, Iowa. *Members of Executive Committee:* Edward D. Hamner, Enid, Okla.; Austin J. Hollingsworth, Lincoln, Nebr.; Ralph Thomas, Carlisle, Ky.; Charles Willey, Coldbrook, Ill.

National Evangelistic Association

President: Raymond Alber, Danville, Ind.; *Vice-president:* Ralph Pollock, Nebo, Ill.; *Corresponding Secretary:* Mrs. Arlene Dux Rothenburger, Indianapolis; *Treasurer:* Herbert J. Wilson, Indianapolis.

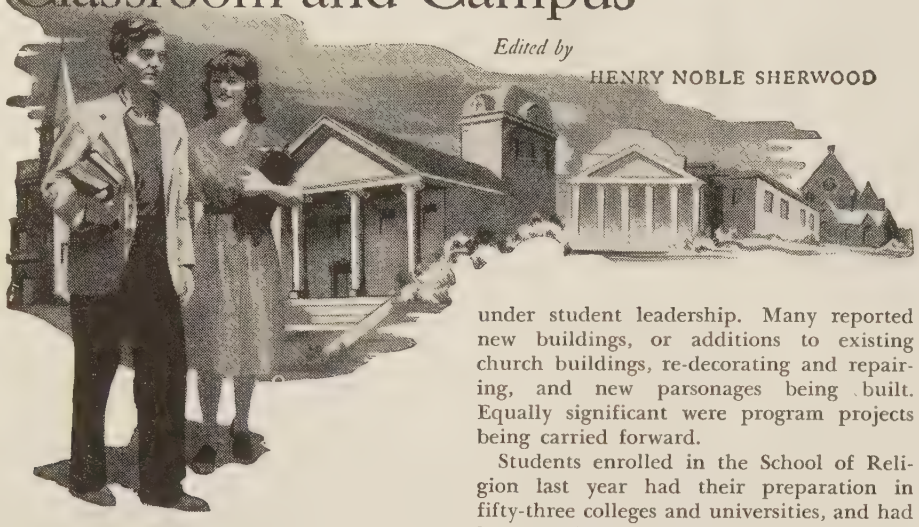
Ministers' Wives Council

President: Mrs. Forrest Richeson, Minneapolis, Minn.; *Vice-President:* Mrs. Norman R. Stacey, Oklahoma City, Okla.; *Secretary:* Mrs. Wales Smith, Santa Monica, Calif.; *Treasurer:* Mrs. Miller, Illinois.

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD



Lynchburg College
Lynchburg, Virginia

The completed enrollment reveals a total of 682 students registered for the first semester. Of this number, 211 are freshmen students.

Construction is now underway on the swimming pool which will be dedicated to the Lynchburg College alumni who gave their lives in World War II. Since the construction of the gymnasium in 1923, students and alumni of the college have looked forward to the day when the swimming pool would be completed. For three years the alumni have been securing funds for the pool. Contracts have been let and the pool will be ready for use during the second semester of the 1949-50 school term. The completion of this facility will broaden and enrich the recreational and physical and health programs of the college.

Southern Christian Institute
Edwards, Mississippi

Dean Charles C. Mosley reports an enrollment of 353 students for the fall session. Five of these are from Jamaica.

Two new members have been added to the faculty. Miss Erma Howard, a graduate of Tougaloo College, is serving as assistant dietitian; and Roy Hubert, a recent graduate of Eureka College, is teaching in the field of social science.

The young people's conference which was held on the campus, September 5-11, also served as Orientation Week for new students, with President John Long directing and Herman Patton, religious education director of Ohio, serving as dean.

Butler University
Indianapolis, Indiana

One hundred and nineteen Christian churches in Indiana are served by young men enrolled in the School of Religion, Butler University. Many of the student ministers live on the field and come to school, while others travel on week-ends to their appointments. Churches served range in membership from 16 to 550.

Recent surveys indicate that strong aggressive church programs are going forward under student leadership. Many reported new buildings, or additions to existing church buildings, re-decorating and repairing, and new parsonages being built. Equally significant were program projects being carried forward.

Students enrolled in the School of Religion last year had their preparation in fifty-three colleges and universities, and had been previously enrolled in nine seminaries. They came from twenty-nine states and four foreign countries. Twelve religious communions were represented.

Mrs. Rosamond Risser Jones, professor of journalism, Butler University, has received the $500 annual scholarship award given by the national women's professional journalism fraternity for outstanding research in her field.

Texas Christian University
Fort Worth, Texas

The first meeting in the new auditorium and fine arts building was the fall convocation program. Fourteen hundred students and faculty met in the million-and-a-half dollar building for the impressive academic program.

Perry E. Gresham, minister of Central-Woodward Christian Church, Detroit, and former T. C. U. professor of philosophy, was awarded the honorary LL.D. degree at the convocation.

Twenty-one new instructors have joined the faculty, adding strength to the instructional program of the university's eight schools and colleges.

Dr. A. T. DeGroot, formerly dean at Chapman College, Los Angeles, is now dean of T. C. U.'s graduate school. Aside from his executive responsibilities, he will teach some in both the undergraduate department of religion and in Brite College of the Bible.

Daily chapel services for students and faculty are being held Monday through Friday in the W. C. Morro Memorial Chapel. Dr. William L. Reed, head of the Old Testament department of the graduate school, is chairman of the chapel committee. Last year chapel was held three times a week, and prior to that time only one service weekly.

Eureka College
Eureka, Illinois

Fourteen new ministerial students enrolled this fall, bringing the total to thirty-three. Nine of the older students are serving ten churches, and others will be placed soon. Among those beginning their preparation for Christian service this fall are the presidents of five youth conferences. These young people either served as president during the past summer or were elected president for the next year's conference. Joe Selement, Du Quoin, is president of the National Youth Fellowship.

The Religion Fellowship held its meeting in late September with a banquet and motion picture program. James Barnett was elected president; Paul Johnson, vice-president; and Dorothy Logan, a new student, secretary.

The Vesper Board of Christian College, Columbia, Missouri, plans the activities and religious services for the college. Center, back row, is Clyde H. Evans, director of activities and sponsor of this group.

The college has received $39,000, repre-enting the major part of the bequest which vas provided in the will of Mrs. Mary Hoover Jones of Sterling, Illinois.

About twenty-five students and faculty nembers attended the Centennial Interna-ional Convention recently held in Cincin-nati. Arnett Winn was in charge of stu-lent transportation and registration.

Chapman College
Los Angeles, California

Recently two outstanding Chapman Col-ege students were accepted by The United Christian Missionary Society as candidates for training as missionaries to China. They are Helen Louise Ball, a junior, and Doug-as Ogden Corpron, a senior.

Helen is the daughter of Mr. and Mrs. E. R. Ball of Pasadena. She is a member of the Pasadena Central Christian Church but has a student membership in All Peo-ple's Christian Church in Los Angeles. She s active in all campus activities, serving on various committees. She sings with the college choir, is bookkeeper for the Student Store, and is on the staff of the school paper.

Douglas is the son of Dr. and Mrs. D. S. Corpron, missionaries in China for many years, and recently returned from Hofei, China. He is a member of the Ministerial Students' Association, secretary of the Chap-man Knights, leading honor organization for men, has sung in the choir, and has erved in varied capacities on the campus.

Ruth Corpron, a younger sister of Doug-as, who returned from China with her parents, is a freshman at Chapman.

Drake University
Des Moines, Iowa

Religious Emphasis Week was observed on the campus November 13-17 with lead-ers of various faiths participating in the campus-wide discussion.

Speakers included Eugene Durham, Wes-ey Foundation, University of Illinois; Dr. T. Z. Koo, New York City; Mrs. J. W. Hastings, family counselor, Washington, D. C.; Homer J. Armstrong, Judson Memo-rial Baptist Church, Minneapolis; Russell Jones, Y. M. C. A. of Ohio University; Dr. Harold Fey, managing editor of the *Chris-tian Century;* Rabbi Richard Hertz, Sinai Congregation, Chicago; and Dr. J. A. Camp-bell, Oberlin College.

A bus load of life recruits representing ,000 life recruits from Drake University nd the rest of Iowa, attended the Interna-ional Convention of Disciples of Christ. Dr. Riley Pittman, head of the religion de-partment, accompanied the group. Arrange-nents for the trip were made by O. Eu-gene Moore, director of religious education or the Iowa Christian Missionary Society, nd Warren M. Hile of the Drake Bible College.

Two former Drake persons were recent campus speakers. Dr. Sterling W. Brown, ormer faculty member and now general lirector of the National Conference of Christians and Jews in New York City, poke on "Balance Sheet on Occupation in Germany." Dr. Brown recently returned fter two years in Germany as adviser on eligious affairs to the United States mili-ary government.

College Night, Thursday, October 27, at the International Convention, was one of the dramatic occasions of the week. An academic procession was led by convention officers and speakers, followed with members of the Board of Higher Education, college presidents, deans, faculty members and alumni in full academic regalia. Leading the procession were Dr. Henry Noble Sherwood, executive secretary of the Board of Higher Education, Perry E. Gresham of Detroit, speaker for the evening. At the close of the program an honorary LL.D. degree from Eureka College was awarded F. E. Davison, president of the 1949 Convention.

Dr. Kirby Page, social evangelist and author, led a one-day conference on "The Christian Imperative on War and Peace." Dr. Page, a former Drake basketball and tennis letterman, spoke twice, discussing "As Christian Leaders Face Total War," and "How Can We Help to Prevent War with Russia."

Christian College
Columbia, Missouri

Active religious support and cooperation has been marked by frequent meetings, as-semblies and mixers held for the Christian College students and local churches. As is the custom, Christian College girls attend the First Christian Church of Columbia on the first Sunday of the school year, but afterward, each girl chooses her own church and attends regularly.

An opening assembly on the campus saw the introduction of more than a dozen lead-ers of religious bodies, followed by short sessions between these leaders and the girls interested. A tea in the dormitory parlors followed some weeks later, in which the group again had opportunity to meet the students who belonged to the various churches. In the interim, churches held mixers and parties for students where the girls had opportunity to meet the young people of the community.

A survey taken by Clyde H. Evans, direc-tor of religious activities, reveals that only four students out of the entire student body list no church membership, and only two others have no preference as to a church.

William Woods College
Fulton, Missouri

William Woods College opened its six-tieth session with three hundred and forty-eight students from twenty-two states. Ex-tensive remodeling and re-equipping of the kitchen was done during the summer months, and the bookstore was moved into new and larger quarters.

Dr. W. A. Brandenburg, dean of the col-lege, has returned to the campus after representing the college at the Mid-West International Seminar in Haslev, Denmark. The seminar concerned itself with the moral and spiritual rehabilitation of the wartorn countries of Europe. William Woods was honored to be one of six Amer-ican colleges to have representatives at the seminar.

The College Night Programs which are held on Thursday night following a formal dinner will include a piano recital by Miss Julianne McLean, a member of the faculty of the Jameson Conservatory of Music of William Woods; a recital by Cornelia Otis Skinner; a forum discussion on the Arctic and its political and military implications; and a recital by Miss Kathleen Farrier, young English soprano.

Transylvania College
Lexington, Kentucky

Formation of a Religious Life Council at Transylvania for the purpose of coordinat-ing all religious activities on the campus has been announced by Jack Ervin, student religious counselor. The group will act as a clearing house for programs of an all-campus nature which deal with sacred themes. By the use of this new plan, such groups as the YMCA, YWCA, Inter-Faith Forum and Student Crusaders will be able to plan a more comprehensive program which will reach more students on the campus. The first project of the Council was the annual Religious Emphasis Week, November 13-16.

A GIFT of approximately $200 worth of used athletic equipment — baseballs, footballs, volleyballs, basketballs and the like—was presented by Lt. Bryce Evertson on behalf of Vance Air Force Base at Enid, Okla., to Miss Edna Poole, missionary to Africa, at her home in Enid early in September. The equipment is for the use of the native children of the Belgian Congo and will be sent there by Miss Poole who plans to return to the Congo in January. It is hoped that the equipment, which will be sent to the central missionary school and distributed from there to eight district schools, will arrive in time for Christmas.

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Mr. and Mrs. Joseph Whitmer, missionaries to the Belgian Congo, moved the first week in October from Lotumbe to a permanent location at Ifumo where Mr. Whitmer will immediately begin efforts to build up the mission station.

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Mrs. Agnes Seymour, former missionary to Africa, sailed from New York on October 13 to join her husband in Belgium. Mr. Seymour is joining the Belgian medical service.

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Lois A. Gentzler (Mrs. Orville D. Gentzler) has resigned as secretarial assistant in the department of resources of The United Christian Missionary Society to move with her husband to Leon, Iowa, where Mr. Gentzler has accepted the pastorate of the Christian Church. His first sermon there was on November 6. Mrs. Gentzler, while with the United Society, handled correspondence concerning link relationships.

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Joseph G. Wick has accepted the position of Director of the Purdue Christian Foundation, Inc., an organization of Baptist and Disciple students enrolled at Purdue University, West Lafayette, Ind. He assumed his new duties on November 15. Mr. Wick, who had been associate pastor of the Downey Avenue Christian Church in Indianapolis since September, 1948, succeeds Joseph B. Fitch.

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David Webb Cardwell was born on September 22 to Mr. and Mrs. Walter Cardwell at Gulfport, Miss. He is their fourth child. Mr. and Mrs. Cardwell are missionaries to Africa and sailed with their family for the Belgian Congo on November 27.

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A daughter was born on October 12 at Russell, Mass., to Mr. and Mrs. Garland Farmer, missionaries to Puerto Rico. This is their second child, another daughter, Margaret Ann, having been born in August of 1948.

Miss Jean Kennedy was married on September 10 to Douglas Anderson in Chicago. She is the daughter of Mr. and Mrs. Paul D. Kennedy, missionaries to the Philippines. Mr. Anderson is a native of Texas and a graduate of the University of Minnesota. He is an electrical engineer with the Carnegie Steel Corporation in Chicago.

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A son, Leonard Brown, Jr., was born on October 1 to Mr. and Mrs. Leonard Brown at Memphis, Tenn. Mrs. Brown (Alva Shackleford) was formerly director of missionary organizations of the National Christian Missionary Convention.

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Mrs. George H. Stewart of Winnipeg has been named chairman of the All-Canada Committee of the Churches of Christ in Canada. Mrs. Stewart, the first woman to hold this position, is the widow of George H. Stewart, the first All-Canada chairman, who held the position for eighteen years.

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Mrs. George Garcia (Maria Dayoan) has returned to the Philippines from Honolulu and is teaching in Silliman University. Mr. Garcia, who has been pastor of a Filipino church in Honolulu for the past few years, is doing graduate work at Berkeley, California.

Dr. Eugene S. Briggs, president of Ph lips University and immediate past pre dent of Lions International, visited t Philippines in September as a member the Town Hall World Tour. While Manila he spoke to a large group of D ciples of Christ in the Paco church a also addressed the faculty and students Union Theological Seminary. Dr. Brig portrait was painted by the Filipino arti Armosolo, and presented to him as a g from the Lion's Club of Manila.

Missionary Register

Departing for the Field:

Mr. and Mrs. Kenneth Potee sailed f India on November 12.

Mr. and Mrs. Cardwell and their fo children sailed for the Belgian Congo November 27.

Misses Adele Bower, Daisy Edgerton ar Mary Kay Sluder sailed for Japan late November.

Arriving from the Field:

Miss Gertrude Shoemaker returned the United States from the Belgian Cong in November for furlough.

Joseph Smith and Mrs. Edna Gish lande in San Francisco from China on October 1

South American Youth Hold First Conference

The Church of Christ in Asuncion, Paraguay, is launching a Young People's Summe Conference. The group pictured above made a pre-conference visit to the new Jac Norment Conference Grounds near Caacupe where the first conference will be hel in January, 1950.

Women and WORLD HIGHWAYS

And Yet They Seek

By EDNA A. BRUNER*

THERE is a legend which tells the story that the Shepherds who followed the star to Bethlehem roam the world today. And this is the story:

The Other Shepherd wondered! As he sat on a little knoll watching his flock contentedly grazing, he was pondering what the Master had said: "The world has forgotten—forgotten—forgotten!" He and the Boy Shepherd had made an earlier start than usual to the fields, hoping to greet the Master as he passed that way. And they found him there already, troubled and grieved, for he knew of the unrest in the world—of the rumors of wars, of the bitterness and revenge men hold in their hearts today. The Boy Shepherd, too, could not understand, for had not Jesus walked among men as the Prince of Peace—had he not left as a heritage the message of the Love of the Father? Had he not commanded his disciples to take that message to all mankind? And of course ere *this* year had dawned—there could not *be* those who know not of Jesus or those who do not heed his voice!

Many hours had passed since the Master left them there, and now as was his custom the Older Shepherd was coming to sit with them and watch the lambs. Carrying the favorite wee lamb in his arms, the Boy Shepherd ran to the little bridge that he might tell of their hour with the Master.

"And He kept saying: 'The world has forgotten—forgotten!' Thinkest thou that in two thousand years there are yet men who hate each other—men who would kill their fellows for gain?"

"If his followers have been faithful, and have taken his message to the far places, the world today must be a wonderful world! Rememberest thou the words he spake: 'A new commandment give I unto you—that ye love one another as I have loved you.' And he said, 'Peace I leave with you; my peace I give unto you.' If love permeates the world, then wars have ceased—yes, surely in two thousand years love must rule the world." And so recalling the words of the Master they joined the Other Shepherd.

"Our boy is questioning whether or not love and peace rule the world!"

"Yes, when the Master left us we were troubled. Would that thou had been here! The ways of the world seem to grieve the Master. We cannot believe but that all the nations live in peace one with the other, and that his disciples have preached and taught God's love till the world is Christian!"

"When the Master passeth this way again let us all three be here to talk with him about it more!"

So they lingered, the Older Shepherd giving of his wisdom and humor, the Boy Shepherd occasionally walking among the sheep, watching the lambs at play. But the Other Shepherd held in his heart the words of the Master and pondered them.

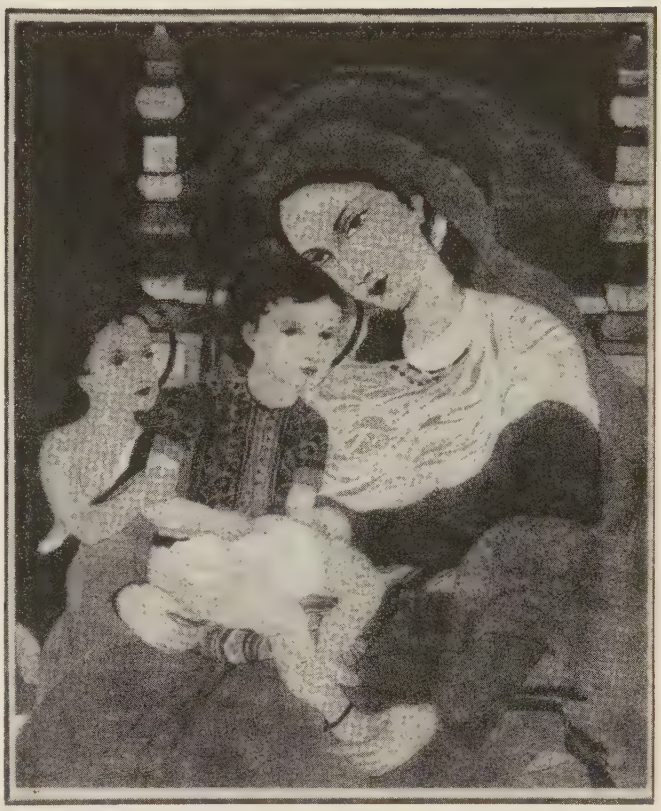
Many times they met on this their favored hill, and always they lived over again those wonderful strange days in Judea, when the star had led them to the manger and the Christ Child. . . .

And then once again when they were together, the Master was with them, and said to them:

"Ye shall journey over the world and when ye have found where the Father's love reigneth and peace abides, ye shall return and rest from your journey and give a report!"

In his eagerness the Boy Shepherd answered, "We will not be long, Master, for through two thousand years the governments of the world shall have found the way to live peaceably one with the other. It is to *them* I shall go! And I'm sure *I* shall be the one to find it!" But the Master made him no answer.

The Other Shepherd turned to them and said, "Governments there have been since the beginning of the world, and always there has been strife among them. But I have always felt sure



"The Madonna of the Chair" was painted by an Indian Christian woman artist and was used in its original rich colors on a Christian Home calendar for 1949 published in India.

the mothers of the world would one day rise up and say: 'There shall be peace in the lands. No more shall our sons go to war and slay each other.' So I know ere this the women will have rid the world of war, and I shall find the peace we seek because of *mother love.*"

The wise Older Shepherd spoke: "Remember ye not that the disciples organized the church in the world to teach and preach Jesus—the Father's love—brotherhood—and peace? On our quest I shall find that the *church* has established peace in the world."

And so the Master sent them forth. The Boy Shepherd, so confident, visited government halls and conferences and rulers' thrones, to find everywhere rumors of war and preparation for conflict. And his youthful enthusiasm began to wane; his confidence was shaken. He yet is seeking peace.

The Other Shepherd had not been long in the lands till he found the mothers of the world were interested in many things other than peace in the hearts of men. There were jealousies among them. Their days were crowded with so many inconsequential activities that they had forgotten the heritage that was theirs. He, too, is searching—searching.

The Older Shepherd, in his calm deliberateness, went to the churches, sure that his mission would soon be accomplished. Today he wanders—searching—seeking—hoping yet that the church will bring to the world through the gospel story the Peace of God. For he found much of the world pagan—even strife within the church itself.

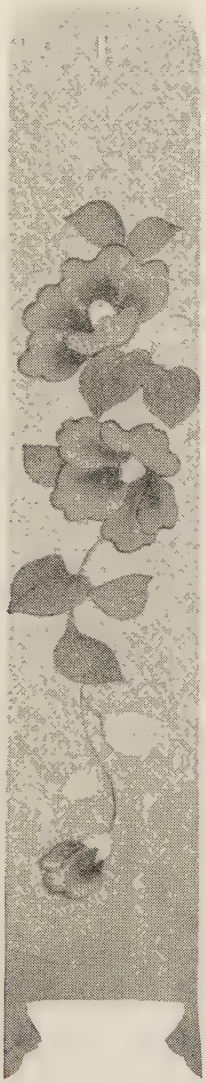
And so—the Shepherds still watch for a guiding star to show them where peace abides, and where God's love reigns.

*This story, written some years ago for a Christmas program issued by the Missionary Education Department, The United Christian Missionary Society, is reprinted by request. Mrs. B. W. Bruner, the author, is now secretary of the Indiana Woman's Christian Missionary Society.

WORLD CALL

For Adult Missionary Groups

Theme: Japan



January

Friendly Journeys in Japan

THROUGH the decade that Mrs. R. A. Doan served as vice-president of The United Christian Missionary Society, on the wall of her office hung a wooden plaque decorated with padded red silk flowers and graceful green stems and leaves. It was a beautiful bit of handicraft, a parting gift from a primary school girl when Mrs. Doan left Japan, and her work with Dr. Toyohiko Kagawa, to come home to an administrative position. That school girl, Reiko Hatanaka, daughter of Chaplain Iwao Hatanaka of the Margaret K. Long Girls' School, is now a grown young woman and a student at Phillips University, Enid, Oklahoma.

Mrs. Doan retired recently. Now the plaque hangs on the wall of her home and Richard Dawson of the department of visual aids of the United Society photographed it there. It seemed a suitable decoration for the new program packet, *Friendly Journeys in Japan.* Think of Mrs. Doan and Reiko Hatanaka when you see the covers to the program booklets. They will bear the copy of the front of the plaque. It also appears on this page in the upper left hand corner. In the column at the right, is the back of the plaque with the names of the recipient and the donor.

Another Treasured Possession

Mrs. Doan has another treasured possession—a little bronze crucifix which was presented to her husband by the late Thomas A. B. Young. Mr. Young had received it from one of the members of the Christian Church at Fukushima. It is one of the crucifixes on which Christians were asked to trample in those days when Japan was closing her doors so tightly against influences from the outside world.

Missionary Worship Services

The worship services to accompany our Japan study were prepared by Mary C. Hunter on the theme, *Thy Kingdom Come, O God.* The first one is entitled, "His kingdom is an everlasting kingdom." See another page in this issue of WORLD CALL.

Mary C. Hunter is Mrs. Joseph Hunter whose husband is now on the faculty of Lynchburg College. Both Mr. and Mrs. Hunter were missionaries in Japan.

Japan of the Closed Door

Program One in the packet, *Friendly Journeys in Japan,* is on "Japan of the Closed Door." When the Japan Mission of the Disciples of Christ celebrated its Silver Jubilee, a beautiful and comprehensive book was compiled by Mrs. Maude W. Madden at the request of the Mission. On one page under the captions, "Old Japan, 1868" and "New Japan, 1902," are quotations which are of interest to us as we enter upon the study of the years in which Japan closed her doors to Christian and other outside interests. The 1868 quotation is a translation from an Imperial Edict; the one for 1902 is a translation of Article XXVIII of the Constitution of Japan:

"The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers and rewards will be given." *(1868)*

"Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." *(1902)*

Old Books Are Interesting

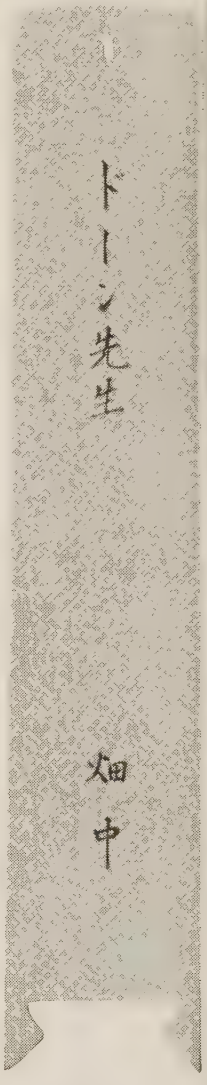
Try to find in the libraries of the older members of your group *A West-Pointer in the Land of the Mikado.* It is Mrs. Laura DeLany Garst's account of her husband's life.

Another fascinating old book that may be in some one's library is N. M. Ragland's *Leaves from Mission Fields,* a book of memoirs which includes the lives of Mrs. Josephine Smith and Charles E. Garst. The book was published in 1900.

Contrasts Today

Here are two brief excerpts from letters from Japan that illustrate the contrasts in life today. The first is from a youth group in the Koiwa Church, Tokyo, written to Donald Yates who is now studying in Phillips University. Young Mr. Yates was in Japan with the "Goats for Japan" project.

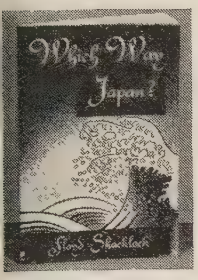
"Our chapel will be built this year near the Japanese house in which we learned the Bible or chorus from you, and for money for that we of the youth party decided to open a music concert at Joshi Sei Gakuin (the Margaret K. Long Girls' School). At every Sunday after the ceremony (The writer must mean the worship services) we are doing the best for clearing the ground. From this month we learn the Bible from Mr. Shorrock who took your place. Our members are increasing and we will try helping each other so that we may become the center of the church."



The following paragraph is from a letter Margaret Lawrence wrote, giving her first impressions of Japan on her return there the past summer. Miss Lawrence is working in Japan until China is again open to her. After her first chapel service at Joshi Sei Gakuin, a service led by one of the students, she wrote:

"As the leader prayed, it struck me as never before how much we are one before our loving Father who understands us no matter what language we use. In that chapel filled with girls there did not seem to be one single one that was not a part of that worship service. . . . I am told that this school is outstanding for its Christian spirit which found its source in the splendid leadership of Miss Clawson and her Japanese colleague, the late Yokichi Hirai. Mr. Oda is their direct successor and has the same deep spirit." When Miss Lawrence wrote, Mr. Oda was making ready to leave for America and the Cincinnati Convention.

Miss Lawrence told of the immense appreciation of the CARE packages from North America. Early missionaries worked well and built ties that bind. We need to strengthen them wherever possible. CARE packages are one way.



Which Way Japan?

"Today is a time when anything can happen," the author comments concerning modern Japan. The direction depends on many factors. Most of all, the future of Japan will depend on new leaders and new ideals within Japan herself.

"Where is Japan now?" is a prior question to "Which way, Japan?" That the author can answer. With a historical chart, map, photographs, facts and stories Floyd Shacklock succeeds in producing a picture of the present and indicating actions Christians can take which will help in determining which road Japan will take.

Missions in CYF

Sunday Evening Groups

As the new year brings in the new subject of mission study, you approach the *Fellowship** unit, "Japan Invites You," prepared by Hallam C. and Helen Shorrock, young missionaries to Japan. Titles of the three sessions are "Japan, a Land of Contrasts," "Japan—Land of Peace; Battleground of Ideas," and "Japan, Today's Macedonia."

In preparation for the unit, request early a copy of *Christian Youth Fellowship Studies Japan.* Spend fifteen to thirty minutes with the booklet, deciding somewhat definitely the shape your study will take. Consider not only the unit in the winter issue of *Fellowship* but also the one to reach you in the spring quarterly, "Japan's Tomorrow," prepared by Mr. Shorrock. A brief outline of the content of each of the six sessions—those of both units—appears in *CYF Studies Japan.* Suggested plans for sessions will aid you in choosing material and deciding on visual materials. Reserve slides and films as early as possible.

Circles and Hi-Tri's

"Our Generation in Japan" is the program which the Brumbaugh guide outlines for your January program. A review of the first three chapters of *The Seven Stars* may open the program. Consider a set of slides described in *CYF Studies Japan.* If film or slides cannot be used, tell one or both of these stories from *Tales from Japan:* "Ruka" and "Plaster for the Parsonage."

Go Window Shopping

Go window shopping on Japan. Press your nose against the pane of glass and admire the bright wall map and the booklets with their artistic bindings. With eyes of imagination peer through the covers and wish for stories, illuminating facts, and pictures which reveal minds and souls of young Christians of Japan. Look through prosaic titles of films and picture the action of a gripping story played against a background of Japanese life and scenery.

Since there is no window where most leaders of youth can actually see any of the youth materials, use television of imagination as you read the descriptions of them in the booklet for seniors, *Christian Youth Fellowship Studies Japan,* and *Chi Rho Fellowship Studies Japan.* Films and slides are also described, with showing time and rental indicated.

In the free booklet mentioned above is guidance for planning each session of study and worship, for recreation, and for service projects. —Mareta Smoot

1949-1950

Intermediates

A New Look at Japan. Cobb. Course for leaders. Includes worship services. Paper, 75 cents.

Disciples of Christ in Japan. Yocum. Illustrated. 35 cents.

(Above two items, ordered together, 95 cents.)

Which Way Japan? Shacklock. Illustrated. Background facts on land and people. 60 cents.

Two Swords. Dalton. Popularly written biography of a pioneer Christian in Japan. 15 cents.

Tales from Japan. Nugent. Six stories of modern Japan. 75 cents.

Chi Rho Fellowship Studies Japan. Smoot. One copy free on request.

Seniors

Which Way Japan? Shacklock. Introduction to land and the people. Illustrated.

Program Suggestions for Youth on Japan. Brumbaugh. Complete worship services. 40 cents.

Disciples of Christ in Japan. Yocum. 35 cents.

The Seven Stars. Matsumoto. Fictionized life story of seven Japanese students. Paper, $1.00.

(Above four items, ordered together, $2.00.)

Tales from Japan. Nugent. 75 cents.

Two Swords. Dalton. Biography of a pioneer Christian in Japan. 15 cents.

"Forty-two Fifty by Fifty"

"Forty-two fifty by fifty" is the theme of the Kentucky CYF's emphasis upon youth giving for missions and Christian education this year. Congratulations to Kentucky for setting an annual goal of $4250 for the Christian World Friendship Fund. This is more than our Kentucky youth have ever given, but this goal can be reached.

Early reports from other states reveal an increased interest in the support of CWFF. Florida, South Idaho and Utah, N. Carolina, Pennsylvania, S. Carolina, Tennessee, and N. Idaho and Washington set goals in excess of last year's giving.

Your state can increase its CWFF giving in two ways: It can be sure that every youth group gives; it can increase the number of individual givers within each local group, and it can encourage individuals to raise their level of giving. Many youth groups have sent in more than half their annual goal; some will be doubling their giving of last year. Where will your group be?

If you would like to be receiving helpful materials, free of charge, be sure that your sponsor is listed with the missionary organizations department of the United Society, 222 S. Downey, Indianapolis 7, Ind. Send us today your sponsor's name and address and indicate whether yours is an intermediate, high school, older, or combined age group. A postal card will do; but it can't write itself.

—Charles C. Mills

Missions in Chi Rho Fellowship

Sunday Evening Groups

In *PM Pack* No. 3* are three leaflets on Japan prepared by Mrs. Luther M. Cole of Valdosta, Georgia. The first, "A Close-Up of Japan," pictures the life of teen-agers of Japan. If possible, begin your first session by showing a set of slides with scenes of everyday life. Study the descriptions of visual aids in *Chi Rho Fellowship Studies Japan.*

Make plans for the entire study before your first session, using the booklet just mentioned and the counselor's leaflet in *PM Pack.* Choose visual materials and reserve them. Decide on booklets and map. Be certain to use many stories, including the biography, *Two Swords.* Certain biographies from *They Went to Japan* (50 cents) will appeal to intermediates. Where possible, borrow materials from senior or adult study groups.

I-Tri's

"Getting Acquainted" is your program for January. For help in producing the acquaintance with teen-agers of Japan, read pages 28 to 37 in *A New Look at Japan.* Use the worship service on brotherhood on pages 94 and 95. Acquaintance can be speeded up by showing your group the pictures in *Which Way Japan?* If you can use films, choose a set which pictures everyday life. The descriptions in *Chi Rho Fellowship Studies Japan* will help you in choosing.

Unless otherwise noted, all materials are available from The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Ind.

*Order from the Christian Board of Publication, St. Louis, Mo.

WORLD CALL

Echoes from Everywhere

Morhi Mela in a Big Mango Grove

Miss Ethel Shreve, missionary at Takhatpur, C.P., India, gives the following report of the Morhi Mela held the last week of April in a big mango grove near Takhatpur.

"Looking back seven or eight years, I thought of the time when I had first helped with this mela. Most of those who had attended were illiterate so that we had to start at the very beginning. Gradually we could grade them into classes. Now there are only a few illiterate and most of them carry books around trying to learn. One mother said, 'My children can read and I, too, must learn.'

"This mela has been for a number of years a week of intensive teaching, fellowship and inspiration for the villagers of the Takhatpur area. This year, besides the usual group of unlearned villagers, there were the young people home from school.

"At the consecration service many made pledges to attend church regularly, to help in the work of the church, to live at peace with everyone, and to witness what Christ has done for them.

"Sometimes when the heat seemed almost unbearable, we wondered if it was worth while. But now we know that at such times Jesus was saying to us, could we but hear, 'Oh, ye of little faith. It has all been very much worth while.'"

Missionaries in Liberated China

I have now passed more than seven months in liberated China. Nine months without Marge and my baby Chris. I cannot complain of one single unhappiness or important disadvantage here except the separation from my family and the difficulties of correspondence.

It has been a wonderful help having Oswald and Irene Goulter living in the same town with me. The optimism and realism of Oswald have been good tonic, and have helped to keep our spirits on an even keel. We have a standing arrangement whereby they eat the noon meal with me Monday, Wednesday, and Friday, and I have the evening meal with them every day. After supper we usually do not go in for anything more serious than music, games, or a shared reading from a book. Tuesdays and Saturdays there are special evening meetings, and during school months, workers' meetings on Wednesday evenings, but these are mostly in our homes and are not a great strain. Daytime, however, is well filled with work from six to six.

August has really been young people's month, without any bally-hoo. The last of July we had a young people's conference with forty-six in attendance—the first conference since I have been in Chuhsien. It was only for four days, but everything was right, including the weather. At the close, about twenty young people went on record for some kind of dedication—to become inquirers, to be baptized, to go into medicine serving the church, or for evangelism.

August has been follow-up month, with intensive daily training suited to the needs of the various groups at various levels. I personally have put in upwards of three hours daily in teaching Bible to members of this group, or conducting review classes to help boost their level in public school. Four young women who will graduate from high school next year have volunteered for medical service for the church. These students are the very tops in their classes at school. The quality of persons interesting themselves in the church has never been better.

—George Cherryhomes

Chuhsien, Anhwei, China

A New High School Progresses

There are sixty students at the Apayao high school this year. The new desks arrived and the students are now comfortably seated. Eliza Cayetano, the new English teacher in the school, has many of the students in her Sunday school class. Graciano Cafirma, who is now pastor in Kabugao, has baptized several of them already. Oseas Martin, principal of Apayao high school, has worked out an excellent schedule for the students, giving them time for vocational, health and Bible courses, in addition to the regular academic subjects. The high school serves the whole life of the students.

The Apayao students at Vigan Christian Training School are having the time of their lives. Apollo is president of the students, and also of the Christian Youth Fellowship. He, Florentino, and Claro sing in the church choir. Macanas and Kahidkid are always smiling and anxious to learn. They especially enjoy the typewriter when their turn comes to use it. And they have really learned to find references in their Bibles. All of the students have some work which keeps them busy, but there is also plenty of time to play. They are going to make good church workers!

—Harvey Lord

Philippine Islands

Mexican Children in Junior Church

"Hosanna, Hosanna, Hosanna" caroled more than thirty children's voices. The newly organized Junior Church in Aguascalientes, Mexico, was inaugurating its activities with a worship service in the children's sanctuary. The walls, freshly painted in lemon yellow, the real church pews cut down to junior size, the large picture of Christ and the children, the open Bible and the fresh flowers on the table beneath the picture all made for a spirit of reverence.

How well Ruth Castro, one of the most active of the young people in the church, told the story! The children's eyes never left her face, and the children even forgot to wiggle.

Then, what was the director bringing out? The children almost shouted as they recognized their own church in miniature! Virgilio Ramirez, who was also to be a helper, had made it of plywood covered with grey paper. When it was explained that this church was to serve as a bank until enough money had been saved to buy a beautiful dark red curtain for the worship center, the children crowded around to deposit their centavos and only wished they had brought more.

But the worship period is only one of the activities. There are periods for handwork, for story-telling, and for memory work. On Children's Day, one of the girls, dressed as a European peasant, presented the needs of her continent on a program that included all the mission fields of the world.

After only a few months, the children have learned to love the church, to be reverent while in it, to take part in the songs, Scripture readings, and prayer, and to give their offerings regularly. If these children keep on in the way they have started, the Aguascalientes Christian Church faces a bright future.

—Mission News from Mexico

World Day of Prayer Observed in India

The World Day of Prayer has been observed for many years by the Christian women of Jubbulpore. Last March there gathered in the Central Methodist Church, the Christian women from all parts of Jubbulpore, representing the different churches: Church of England, Disciples, Methodist, Assemblies of God, and the colleges and hospitals in which young women are in training.

Our own Mrs. L. K. Shah led the service in which the Hindi translation of the program was used. General participation, however, was in various languages: Special songs and prayers were offered in Panjabi, Marathi, Burmese, Urdu and English. Even the congregational singing of the old familiar hymns was in Hindi, Urdu and English. Especially appreciated was the Panjabi rendering of "Psalm 121" and "Faith of Our Fathers" in Burmese by three Burmese students in Leonard College.

The offering of the day was sent to the National Christian Council to be used for the relief of refugee Christians in Pakistan.

The World Day of Prayer is drawing the Christian women into a closer fellowship of loyalty and devotion and service.

—Mrs. T. N. Hill

Duke Street Church, Jamaica, Activities

At one of the weekly meetings of the Christian Endeavor, the group had "Longfellow's Night" when some of the works of the poet, Henry Longfellow, were recited by members.

The church was honored when one of its members, Miss G. M. Harrison, M.A., was selected by the Jamaica Women's Temperance Union to attend the World's Christian Temperance Union Conference in Philadelphia, Pa.

The "Christian Adventurers" is a group of young people under the able leadership of E. A. Reid. The group's motto is "Let us build ourselves spiritually, mentally, and physically." One night in August the thought for the meeting was "Keep thine

heart with all diligence, for out of it are the issues of life."

—*Jamaica Christian*

School Year Begun at White Swan

Repair work on the mission buildings was begun a little late this year, owing to the press of other things. The Saturday before Labor Day found us breathlessly working an assembly line: The plasterer was being pushed ahead with his work by the maintenance man with his pails of Kemtone; and he in turn was shoved ahead by the staff women who followed with scrub buckets and brushes. We never thought it could be done, but Monday night found the dormitories shiny and clean, with nearly everything in order for the children on Tuesday morning.

We have enrolled thirty-four children, and turned down four girls because their dormitory is crowded to capacity; the thirty-fifth student has in his application. Thirty-five is our limit!

Our boys' dormitory is always a very happy place with Mr. and Mrs. Kenneth Harleman in charge. They understand boys and enjoy them, and the boys like the Harlemans.

We have a new girls' matron—Mrs. Elane Hood of Tyler, Texas. It is amusing how she has taken over her houseful of daughters and started their program to running so smoothly. "My first impression," says Mrs. Hood, commenting on her arrival, "was that the staff needed help so badly that they would welcome anyone willing to help them. They gave me a royal welcome. I thought they were going to carry me into the building on their shoulders. The girls were equally glad to have a matron who would help them. With proper Christian training we hope to have some real Christian leaders out of this group. I need your prayers. I love the work."

With the children all back for school, we have a Sunday school of four departments, and a church service that is more inspiring. Mr. and Mrs. Ermel C. Howe, principal of the White Swan High School, have been attending with their three children and helping in the services. They are members of the Christian church.

—Yakima Indian Christian Mission

Pre-Seminary Home in Mexico

The three boys who are studying here in San Luis Potosi, preparing themselves for the Union Seminary in Mexico City, are doing very satisfactory work. Two of them are doing their preparatory work in the State Normal School and the other is still studying in our own school. They are active in the young people's program in Central Church, and are getting experience by helping with the Sunday school in the church in Colonia Centenario.

—H. T. Holroyd

In Memoriam

Miss Ella Schertz, August 30, 1949, Gibson City, Illinois. Faithful Sunday school and church worker. Active member of the missionary society. Age 57.

Mrs. Arabelle Kidd, March 15, 1949, Brazil, Indiana. A charter member of First Christian Church and of the missionary society in Brazil. Age 94.

Mrs. Edith Baker, September 4, 1949, Brazil, Indiana. A faithful member of the First Christian Church and missionary society. Always a good worker in church as was her mother, Mrs. Kidd. Age 73.

Mrs. Inez (Shrader) Shaw, August 12, 1949, Holton, Indiana. Faithful member of the Holton Christian Church for 31 years. Member of the missionary society and Mothers' Class of the Sunday school. Age 55.

Mrs. Lovie Leota Myers, September 5, 1949, Alma, Nebraska. Greatly admired for her true Christian life and willingness to assist her neighbors and friends in time of distress. Devoted much time to the betterment of her community. Age 72.

Missionary Worship Service

Theme: Thy Kingdom Come, O God

January

His Kingdom Is an Everlasting Kingdom

Soft Music *(instrumental)*: "Jesus Shall Reign Where'er the Sun" *(Christian Worship: A Hymnal,* 527)

Call to Worship:

Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom spread from shore to shore
Till moons shall wax and wane no more.

Introductory Remarks: For the six months we shall be studying and thinking together about Japan, no more appropriate theme for worship could be chosen than the one we have—*Thy Kingdom Come, O God.* Japan is open to Christian teaching as perhaps no country has ever been before. As Christian women it is not enough to pray "Thy kingdom come." We must help to bring that prayer to fulfilment.

The first lines of the following poem are surely true:

Savior, lo the isles are waiting,
Stretched the hand and strained the sight,
For Thy spirit, new creating
Love's pure flame and wisdom's light.

Our responsibility as Christians is a great and significant one. It is one that is full of cost. The hymn expresses it well:

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
O Zion, haste to bring the brighter day.
Publish glad tidings;
Tidings of peace;
Tidings of Jesus,
Redemption and release.

Hymn: "Jesus Shall Reign" *(Christian Worship: A Hymnal,* 527)

Scripture: And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. *(Luke 1:30-33)*

How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. *(Daniel 4:3)*

Talk by the Leader: The prophets kept looking for God's signs and wonders. Because of their watchfulness they were able to recognize them when they came. Are we keeping ourselves on the alert and ready to heed God's every sign? No less a person than General Douglas MacArthur has said that since the days of Christ there has not been a greater opportunity to evangelize a people than there is now in Japan. Perhaps one of the "signs" is the fact that Buddhist temples have been lent as preaching places for Christian evangelism. Buddhist and Shinto priests have asked for the privilege of studying Christianity. In some cases they have brought their entire congregations with them to be instructed.

Missionary teachers and preachers are needed to work side by side with the Japanese Christians. His Kingdom is an everlasting kingdom but the building of it needs more people who are willing to dedicate their all as has the great evangelist Toyohiko Kagawa. In his poem, "Day's End," he says:

O, let me trust
That through my tears
God's Kingdom has
One little inch drawn near!

The kind of consecration exemplified by this tireless modern prophet is the kind which brings in God's kingdom. It must be a consecration of the whole person—time, talents, money.

Prayer: Our Father, as we come before thee at the beginning of this study of Japan, open our eyes, our ears, and our hearts that we may catch a glimpse of the opportunity that lies before us. If there is lurking in our hearts a bit of hatred toward a former enemy, blot it out and help us to realize that we are all thy children. As members of one big family, let us share the things that we hold most precious in our own lives. Help us not only to share the material blessings that are ours, but may we be even more anxious to share the spiritual. All this we pray in Christ's holy name. Amen.

Hymn: "I Love Thy Kingdom Lord" *(Christian Worship: A Hymnal,* 428)

—Mary C. Hunter

Upstream to Kabugao

By ENA and JOHN CHATFIELD*

FROM our home in Laoag, Philippine Islands, we left at 6:00 A.M. August 16 to travel by bus to Lucban, Cagayan, on the first leg of our journey into Apayao, a sub-province of Mountain Province. We arrived in Lucban on the northern tip of Luzon at 2:30 in the afternoon. We were glad to get our 20 packages and pieces of luggage off the bus safely. Did I say "safely"? When we took our two cans of kerosene off, both of them were leaking. They had been placed in a rack beneath the bus and holes had been rubbed in the bottoms of the cans.

We had sent word to the folk in Kabugao, the capital of Apayao, for a boat to meet us at Lucban. We had no way of knowing, however, whether or not the message had been delivered as mail is slow and messages by boat do not always reach their destination. But we had been in Lucban only two hours when three men came in to say that they were there to get us and would be ready to leave the following morning.

Although the rainy season had not yet started in Apayao, it was cloudy and looked like rain. The boatmen secured *nipa* (palm) leaves and, with split bamboo for a frame, built a little curved roof over about half of the long, narrow boat. In the other end they put the luggage which would be needed during the journey and covered it with *nipa* leaves laid flat and tied down with rataan rope. This left a small uncovered section in the middle of the boat where we got in and out and where we could sit in the sun if we desired. Two boatmen stood in the front end and one in the rear and poled the boat upstream.

The river was at a good stage for traveling. A month earlier it had been too low, but now there were occasional rains up in the mountains so that there was plenty of water. The Apayao River is quite wide in most places and navigable for small boats, except at the rapids, which are increasingly high and difficult as one travels upstream. The water is very clear, the bottom sandy or rocky.

The first night it looked like rain, so we pulled over to a village, tied the boat and found a place to sleep. A large family was already in the house, but they made room for us to spread our sleeping roll on the floor and put up our mosquito nets.

The following morning we left early and cooked our breakfast after about an hour's travel. We made a fire on a rocky beach, boiled water for coffee, and fried canned bacon and fresh eggs. The boatmen cooked a pot of rice. During the journey we cooked all of our meals outside and found some good places where the river banks were rocky and we could always use three stones for a stove.

The second night was spent in a government rest house. There were already four people there, but one bamboo bed was vacant and so we spread our bed roll there. The rest house was situated at the bend of the river in a spot beautiful enough for a resort—high cliffs on one side, and a wide, sandy beach on the other.

We thought we might reach Kabugao the third night, but it began raining early in the afternoon and we spent the night with a family in the village below Kabugao. Some of the people here are members of the church in Kabugao where Graciano Cafirma is now pastor. They walk over the mountain trail and reach Kabugao in about 45 minutes, but it took us two hours up the river.

All the way up the scenery reminded us of the eastern mountain sections of the United States with wooded, green mountains and the beautiful, clear, rocky rivers. We had to get out and walk along the banks at some of the rapids while the men pulled the boat up the stream. Sometimes it seemed that they would not get the boat up over the falls, but they pulled and pushed until they made it.

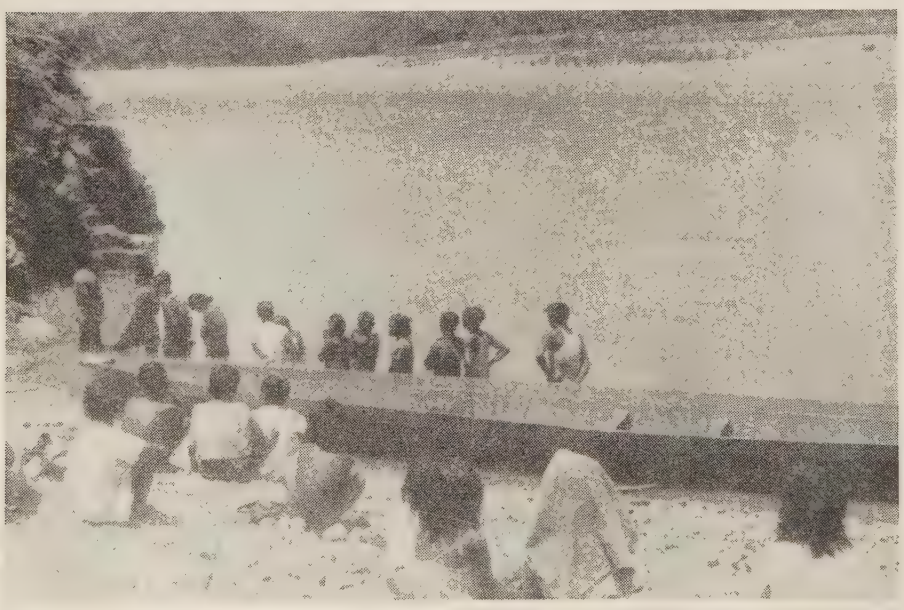
One really appreciates the things taken up the river this way and yet this is considered the "easy" way to get into Apayao! Kabugao is situated on a bluff overlooking the river. Here we have a mission station with an evangelistic program that seeks to reach the surrounding *barrios* (villages), a congregation in Kabugao, and a Christian high school with 60 students.

We expect to be here for several weeks while a permanent chapel building is being constructed and materials are gathered for the high school building which we hope will be erected during the next dry season, March or April 1950.

*Disciples of Christ missionaries in the Philippines.

David Batoon, son of Canuto, long time Apayao evangelist and pastor. David served last year as acting principal of the new Apayao high school. His sisters Ruben and Ester, are students at Texas Christian University. Here David has a box of textbooks, all waterproofed for the long, difficult trip up the Apayao River.

Pastor Ibarra baptizing new converts in the Apayao River near the bluff just below the Kabugao church. During his first year in Kabugao, he baptized 112 people. He is now the pastor at Bayag.



Church Attendance, July 1949

Church and Pastor	Average Attendance	Baptisms
Vigan, Mr. Blanco	70	1
Kabugao, Graciano Cafirma	117	12
Katablangan, Paulino Edag	36	....
Bayag, Narcisco Ibarra	77	2
Marag, Isidro Lazaro	55	2

—HARVEY LORD

Book Chat

(Continued from page 16)

rom G. B. Chrisholm, a psychiatrist—"So ar in the history of the world, there have ever been enough mature people in the ght places."

FOR many years I have taken the *Saturday Review of Literature* and I noticed ot long ago a new column called "Reprints." This seems sensible, for a book f such value as to warrant a reprint is vorthy of more than a casual notice. We ave some fine current reprints among eligious books. The Baker House of Grand Rapids, long time dealers in second-hand ooks, has reprinted Sir William Ramsay's *t. Paul the Traveller and the Roman Citizen*. Every good private and public library hould have this standard volume, for it is n old classic, scholarly in its treatment of he work of the great apostle and constructive in its accent upon the life, environment, and work of this most cosmic character of the early church. *The Gospel of he King* by F. B. Meyer, also reprinted by Baker, is a group of sermon expositions on he life of Jesus, conservative in tone but ighly useful. *The Small Sects in America* by Elmer T. Clark, first published in 1937, s a proved work of continuing usefulness. Dr. Clark gives an objective story of the sychology, evolution, and influence of this ectarian aspect of American Christianity. t is difficult to understand American Protestantism without coming to terms with his sectarian movement in America, for nost of our communions evolved out of a ectarian background. This book is much nore than a reprint as it has been extensively revised and somewhat enlarged. *Ann f Ava* by Ethel Daniel Hubbard is a reprint of the old story of Mrs. Adoniram udson, pioneer missionary to India. For nearly four decades this book has survived s a missionary biography, and it has been eprinted in an attractive format by the Friendship Press.

Books Mentioned on Page 16

THE MAN FROM NAZARETH by Harry Emerson Fosdick. New York. Harper & Brothers. 281 pp. Price $3.00.

UNDERSTANDING THE NEW TESTAMENT by Ian W. Fraser. New York and Nashville. The Abingdon-Cokesbury Press. 160 pp. Price $1.75.

THE MATURE MIND by H. A. Overstreet. New York. W. W. Norton & Co. 295 pp. Price $3.75.

THE SMALL SECTS IN AMERICA by Elmer T. Clark. New York and Nashville. The Abingdon-Cokesbury Press. 256 pp. Price $3.00.

THE GOSPEL OF THE KING by F. B. Meyer. Grand Rapids. The Baker Book House. 224 pp. Price $1.50.

ST. PAUL THE TRAVELLER AND THE ROMAN CITIZEN by Sir William Ramsay. Grand Rapids. The Baker Book House. 402 pp. Price $3.00.

ANN OF AVA by Ethel Daniels Hubbard. New York. The Friendship Press. 185 pp. Price $2.50.

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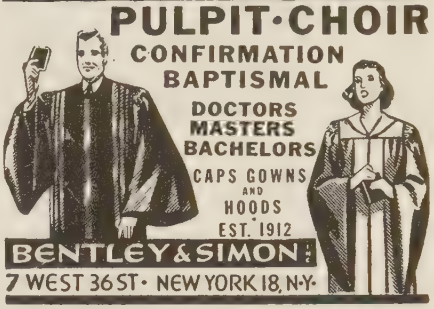

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WORLD CALL

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When Buying a Testament

A New Testament for a gift or for oneself should be selected even more carefully than other gifts because it is so closely related to one's spiritual development. It is necessary that God's message to the individual should be in the clearest possible language. Because the English language tends to become obscure with the passing of time, revisions are necessary to keep the words true to their original meaning.

Revisions made under the authority of a King or the churches are considered "authorized versions". Past revisions still in use are the King James Version made in England in 1611 and the American Standard Version of 1901. Because of the need for improving the English so that the Bible would be intelligible to present-day readers, the International Council of Religious Education, representing 40 denominations, authorized 30 outstanding Bible scholars to bring forth the Revised Standard Version. The New Testament was first published in 1946—the rest of the Bible is still under revision.

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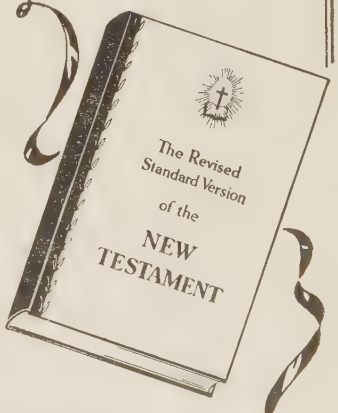

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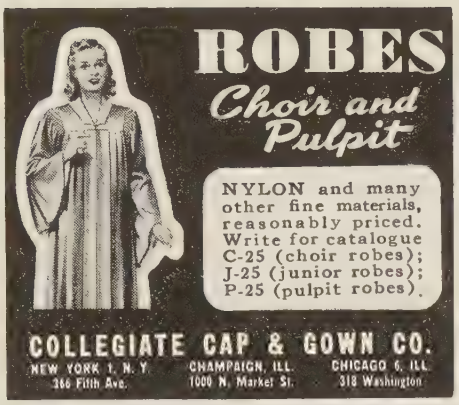

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How To Tithe

Only the Lord's Tenth can Raise His Cross over all the Earth

By ARTHUR A. EVERTS*

THE tithe is the first one tenth of one's income or increase. *"Bring ye the whole* tithe into the Storehouse,"—Christ's church is the Storehouse, is the only kind of tithing in the Bible; and is the only way that Jesus is sure to get his whole sacred tenth. Storehouse is the only tithing that will insure vast free will offerings above the tithe, and become the spiritual barometer of the church.

Storehouse tithing is the "even so" way which Paul teaches that the Lord has "ordained" for proclaiming the gospel. But, "Let us not forget that tithe paying is not the discharge of our obligation to God, but the acknowledgment of it; not finance, but worship." We are not stewards of the tenth, but of the nine tenths.

How To Start Tithing

Count what cash you have on hand and bring one tenth of it to the Lord's house next Lord's Day, together with the tenth of your weekly income.

Salaried tithers bring the first tenth of the gross salary. Businessmen bring one tenth of gross salary as managers of the business, and one tenth of the net income from the business after business expenses but not living expenses, have been deducted. If no regular income, bring the first tenth of what money comes to you for your own use; then pray and plan for a regular income.

Farmers should pay themselves a salary as manager of farm, and bring one tenth of this gross salary. Then bring the first tenth of the net income from the farm together with one tenth of the value of the products of the farm which the family consumed. If in debt, tithers find they can pay debts quicker than those not on the square with God.

A husband may divide tithe with wife. Each child that can count ten should be assisted in earning an income, however small at the start, to teach them tithing and how to use wisely the nine tenths. This will save parents future unnecessary heartaches which always come from wrong use of money by young people.

Jehovah seems never to have given man the right to do as he pleases with God's holy portion. Deut. 12:8-11. Yet, if you have already made church pledges for proclaiming the gospel, you should ask the church treasurer, in a letter, to pay such pledges from your tithe.

In case you have a large tithe, and the church board is inclined to waste God's tenth, say in preparing to house a thirty cent congregation in a $100,000 building, and in consequence neglecting our mission for church unity and world conquest, then if after earnest prayer, you believe that say $1,000 of your tithe should go to the support of your own missionary, then you might open a separate tithing bank account, deposit the Lord's tithe, and write a check for $1,000, payable to your missionary society, and scripturally bring it into the Storehouse, knowing it will reach the right place. I find no authority in the Scriptures for using God's tithe for church buildings or charity. They were paid for from the nine tenths.

To insure success, every church should maintain continuously a stewardship Bible school class, however small, to teach God's only plan for financing Christ's kingdom which is our greatest need. A stewardship committee of strong praying men and women should meet every week for prayer and planning, until the entire church is tithing. Do not forget to prepare for the daily fight with the devil. He will object to our speaking where the Bible speaks about money.

Covenant

In loving loyalty to my Lord, I promise to bring his sacred one tenth of my increase to his church for proclaiming the gospel. I promise not to waste the nine tenths, and to use my personality and the power of prayer for him.

Name.....

*Prominent layman in the East Dallas Christian Church, Dallas, Texas.

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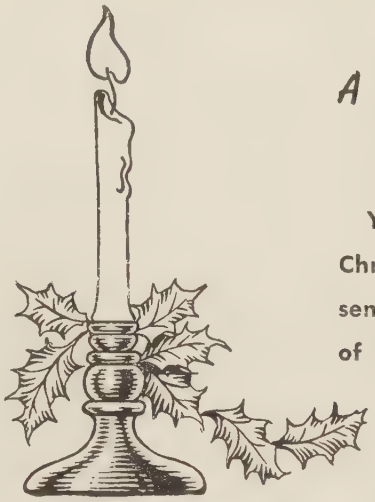

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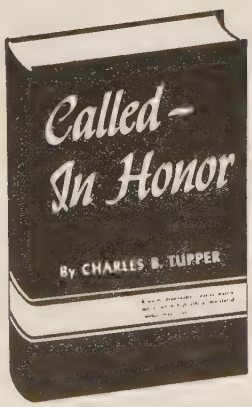

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A Church Serves 'Mid Poverty, Vice and Fanaticism

IT is heartening to see how the ne church in Colonia Centenario, near S Luis Potosi, Mexico, is serving the needs the community in which it was establish more than a year ago. It is a neighborhoo which certainly needs all the enlightenme and comfort that the gospel of Christ c bring.

Recently an elderly pastor was named direct the work of this church. He hol services twice weekly and also visits t ranches lying to the south of the city. H has brought his family to live in the co munity and will be able to do the pa toral calling which means so much. H two daughters and young son make a va uable addition to the Sunday school an Christian Endeavor.

The C. E. group now numbers twel young people. Their president, still in h teens, is slowly going blind, but ther seems to be no help for his condition. I spite of his handicap he is an enthusiast leader of the young people.

His case is only one of the sad situation here which tear at the heartstrings an make one feel so useless because we ar powerless to help in any material way. W can only sympathize and try to lead th people to Him who gives comfort an strength.

There is the woman who comes secretl from her Catholic home in order to escap a beating from the men of her family. Sh never fails to beg that we sing "Rock o Ages, Cleft for me, Let me hide mysel in Thee."

Another poor soul is slowly dying o cancer in the mouth, but she continue to come to church as long as she can.

A third woman was recently hospitalized because of a head wound inflicted by a marihuana-crazed husband.

Still another, the mother of a large fam ily, too self-denying to use for her own needs any of the money which barely suf fices to feed so many mouths, has post poned seeing a doctor until it is probably too late to do much for her. These are the people who most deeply appreciate the services of the church.

Of course, not all the women of the church are ill. Those who can meet once a week for Bible study and practical work The income from their sewing helps in the support of the church. Some have to bring their young babies but they have demon strated that it is quite possible to embroide a dish towel while holding a baby on the lap. They can even lend an ear at the same time to hymns played on the record player.

We know that progress will be slow in this community of poverty, vice and fana ticism. But we know also that if we "plan and water, God will give the increase!"

—LEONA M. HOLROYD

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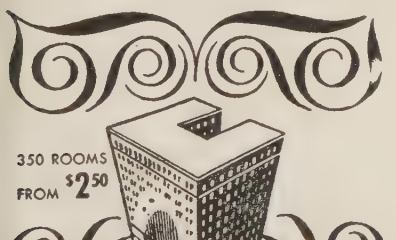

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THE first half of 1949 has simply flown—in fact, Ned spent a considerable number of hours actually "on wing" for he flew to Leopoldville in February for a meeting of the Congo Protestant Council; from there he flew to Bolenge where he awaited the arrival of our secretary of African Missions from the States, Virgil A. Sly, and Mrs. Sly. In company with them he returned to Stanleyville by plane and then drove them overland on a long hot and dusty trip to Mondombe station.

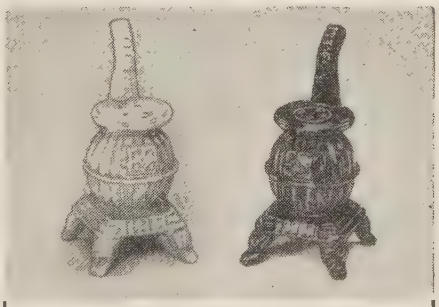
In ten days we tried to show these folks from home something of how a Mission "runs"—then the Roberts family drove them to Wema. The journey was uneventful except the hydraulic brakes ceased to function, making it necessary to drive the last 150 miles with only a hand brake and gears for brakes.

Following two days at Wema and unsuccessful attempts to repair the brakes, the return trip was made still minus brakes, but not uneventfully! About forty miles from home we were traveling after dark along a jungle road down a slight hill when we rounded a curve only to see a herd of elephants in the path. Second gear and the hand brakes worked much too slowly for comfort. We came to a stop just a few feet from some mothers and their babies as they went off into the forest.

We started on only to have another elephant come out of the forest. We came to a stop right in front of him, he bumped the car with his head on the top of the door, backed off in confusion, and, we left that place. The only evidence was mud on the car door from his head. Buddy said, "He might at least have dented in the side of the car with a tusk so we would have had some proof to show what had happened."

—Ned and Jewell Roberts,
Mondombe, Belgian Congo

Did we but strive to make the best
  Of troubles that befall us,
Instead of meeting cares half way,
  They would not so appall us,
Earth has a spell for loving hearts;
  Why should we seek to break it?
Let's scatter flowers instead of thorns—
  The world is what we make it.



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Keeping House In a Native Hut

SINCE June 15 we have lived in a native house in a country village 250 miles from Manila. Our house has no cupboards, closets, built-ins, bathroom, electricity, or window screens. How grateful we are for our modern kerosene refrigerator and stove, the Aladdin lamp, and that wonder of all wonders for the tropics, the aerosol bomb, or "bug-bomb," as we call it.

The house is built almost entirely of native hard wood, *narra*. I wish you could see our beautiful floors. Seventeen-inch hand-sawed boards, polished to a mirror-like sheen, are in every room. The walls are of red *narra*, all hand-sawed and planed, twenty-seven inch wide panels. About two-thirds of the outside wall can be opened into windows making it comfortable.

Cooking and planning meals is a job I have always liked, but planning attractive, well-balanced meals is very difficult out here in the country. There are two stores in our village. Each sells rice, kerosene, sardines, native salt and brown sugar. For the rest of our food, we must depend upon the public market, open one morning a week.

On market day we are often awakened by the arrival of the big trucks bringing the professional market women, and by 6:00 A.M. the market place is a crowded mass of humanity. I go at about this hour to buy our meat for the week. The carabao (water buffalo) and the pigs are slaughtered in the market place, and the meat is displayed in great chunks on the skin of the animal which is spread on the ground. The meat is all the same price, whether one selects neck bones, a piece which could be roasted, or liver. I usually buy one large piece. When I trim it, the scraps go for stew or is ground into hamburger. The remainder, thanks to a pressure sauce pan, makes wonderful steaks or roasts. As I squat around the hide, selecting the meat, I try to be a good citizen by shooing the dogs away. The flys? No one pays any attention to them!

Our market supplies little in the way of vegetables and fruit. Although there is a government agricultural school here, the community has not absorbed its teachings. At first, eggplant was all I could find in the way of vegetables. Just when I had figured how to cook egg plant seven different ways so that we could at least have it a different way each day of the week, I went to the market to find only *carabasa* (yellow squash). Now I am wondering if there are seven different ways to cook that.

As I write this it is raining again, and I feel like shouting. For it means I can set a bucket under the drip to catch rain water. It means, if it rains long enough I can fill every available bucket, pail and can with water, and perhaps for twenty-four hours we will not have to take our buckets, stand in line at the city well, pump the bucket full, and lug it home. That much is not so bad, but did you ever have to carry all the water your family uses up a twelve-foot bamboo ladder in order to get it into your house? —WILMA TYE

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In November, 1947, Miss Cynthia Pearl Maus came to Argentina for a three-months' visit. During her stay she came to know our churches and our educational institutions. Upon her departure she made a valuable gift, a projector and two sets of Kodachrome slides which accompany her two books, *Christ and the Fine Arts*, and *The World's Great Madonnas*.

The churches in Buenos Aires have made excellent use of the visual-education equipment. Last February the slides and projector were lent to the work in the Chaco area. The first program was given in the Resistencia church. We gave an hour's program on "The Life of Christ" and received ample newspaper and radio publicity. Our chapel was taxed beyond capacity, and about forty people could only catch glimpses through the windows.

The next week we repeated the program in the town of Barranquerras, this time giving an out-of-doors showing; a large crowd responded. The Baptist church in Resistencia offered its chapel for a program, and another capacity crowd saw "The Life of Christ." In all three programs there were many people who had never before visited an evangelical church.

We have also used these slides in the devotionals in our Sunday school and as a program in the women's society. Invitations came from members of the congregation to have programs in their homes to which they would invite neighbors and friends. These provide many new contacts for our church.

Other invitations followed those of our church members. First, the Chaquenian Institute of English Culture asked that a program be prepared. Though the Institute does not normally have religious programs, this one was well attended and well received.

A second invitation came from the staff of a local hospital, a private sanatorium, with the medical staff and their families attending. And then a third invitation came for a program on "Christianity and Art," to be presented in "El Fogon de los Arrieros," a center for cultural programs.

One gift has opened many new doors to us for which we are deeply grateful. The story of other gifts could also be told, giving the same testimony. A gift to missions is a step forward in the extension of the Kingdom of God.

—T. J. LIGGETT, MISSIONARY,
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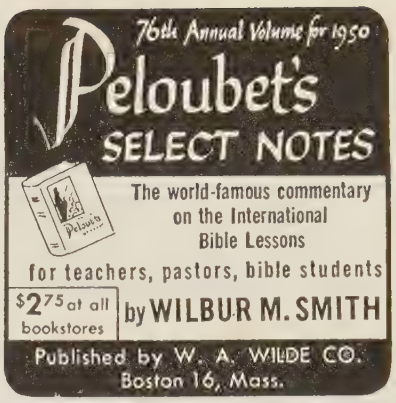

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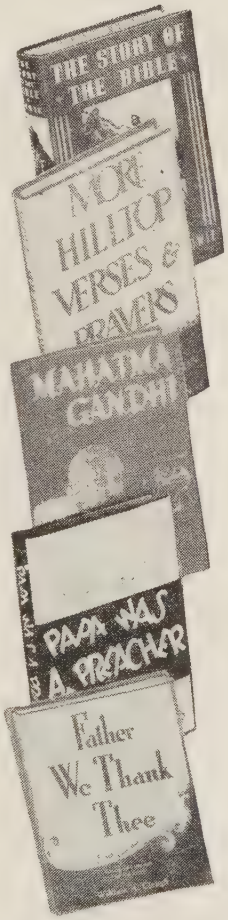

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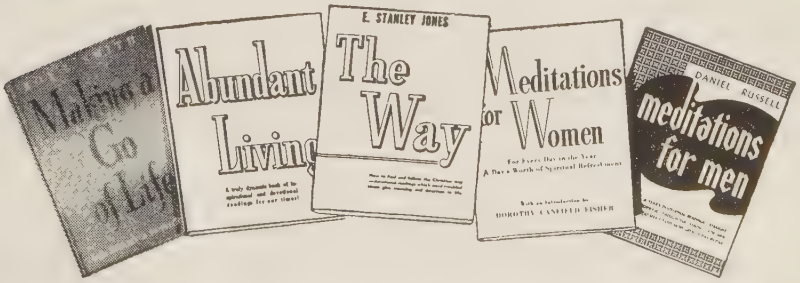

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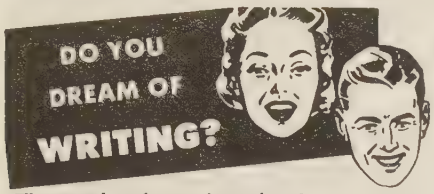

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A Little Means So Much

MISS Buena R. Stober, missionary nurse in Mondombe Belgian Congo from Disciples of Christ churches, recently wrote a letter home in which she expressed appreciation for and described the use made of many gifts she had received for her work:

My babies are using the blankets, sunsuits, dresses, etc.; the dormitory girls are very proud of their dresses. Every evening about 4:30 a line of little dormitory boys go filing past my house to the river with their fishing poles, and the hooks that were sent. Beads, embroidery thread and bangles from ten-cent stores have shown up on our girls and evangelists' wives. Christmas cards flutter in windows.

But to see an expression of real appreciation for the gifts, one should visit the leper colony at Lotumbe and see the pants, shirts, skirts, blouses, and dresses appear. An iron was bought with a gift. The sixteen benches for the school and dispensary, the fishing nets and cord, the traps, nails, and garden tools all have made the life of the leper easier. Every house now has a flourishing crop of corn and other vegetables. Nearly half of the 104 lepers are semi-invalids and have no way of making money to buy clothes. We haven't had enough trousers for the men for some time now. On packages marked "used clothing, no commercial value" we have to pay only a small amount for duty.

We are trying to encourage each leper to get out and make gardens and earn a little something at some trade. In the grou we have several hewers of canoes, mortar and pestles, and stools; two basket weaver two blacksmiths, and a cabinet maker wh does very nice morris chairs and has mor orders than he can fill. One fellow wh was a former scribe of the government ha become interested in wood carving, statuet tes, elephants, etc., and is doing very ac ceptable work. I took some down t Bolenge with me and sold them. I hav fixed up a big tank and have all of these things boiled before they are sold.

We hope to start our chapel for the lep ers soon: the bricks are already burned Our new Everts Memorial Ward has al of its brick work done, half the cemen floor is in, and the temporary leaf roofing on. We can soon use parts of it.

I had a pleasant surprise one day at the Leprosarium when the lepers came march ing and singing and presented me with a present of five eggs and then five other pa tients brought eggs, and another leper told me that he had a young goat for me if two of the able bodied fellows would go to his home for it.

—BUENA R. STOBER

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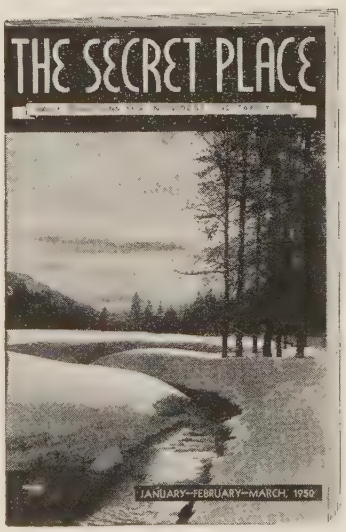

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Toronto—Focus of Fellowship

PHILIP COWELL JONES*

THE Mid-Century Toronto Convention on Christian Education is many moons and miles away for Christian leaders in scores of countries, but already it is becoming a focus of high-level fellowship as the programs scheduled to take place there August 10-16, 1950, are being formulated. The committees which have been hard at work for nearly a year are giving every assurance that the convention will offer not only a genuine educational experience for those who will have the good fortune of being able to attend, but will also afford profitable enjoyment of Christian ecumenicity as well as of international, intercultural and interracial fellowship.

How would it be to watch, through the mind's eye, some representative persons who will make pilgrimages to Toronto in 1950? Follow Mr. and Mrs. White of Magnolia, Anystate, U. S. A., and Mr. and Mrs. Ohene of Equatorland, Africa. They have been introduced by their hostess, Mrs. MacNab, and soon "make a date" to attend together the first plenary session of the convention, to be held in the Colosseum of the famous Toronto Exposition grounds. Hardly have they boarded the bus when they discover other Christian friends from Finland, India, Brazil and New Zealand. (They are all "marked" with easily-read badges, so are friends at first sight.) "Let's see what churches we represent," says Mr. White, remarking that he is a Methodist. "I'm a Lutheran." "I'm Disciple." "Presbyterian," says the New Zealander." "United Church of South India," chimes in the gorgeous sari-costumed lady. A United Nations in miniature!

But the bus is now at the Colosseum, disgorging its cargo of fellowship and eager hopes, and now we see our newly-made friends hastening to their seats in front of the rostrum which is decorated with the flags of many nations. Now they are lost in the vast crowd, but there is a tug on the heart-strings as we imagine them proudly lifting their voices in their native tongues uniting with the throng singing praises to Him who is "Teacher and Lord."

While thousands of pairs of eyes are watching proceedings on the rostrum, let us join them. We see Lord Mackintosh of Halifax, president of the World Council of Christian Education, receiving a huge volume (a "Welcome Book," according to our program) containing the signatures of thousands of Sunday school teachers from every communion and every province of Canada. But look! There is a procession of people coming across the platform. Someone is calling the roll of the nations as they hand Lord Mackintosh lists of names. (The program notes that these are presenting rosters of "fellowship delegates" from many lands.) It makes you feel that the fellowship of Christians around the world is a spiritual reality that is really very solid.

Our eyes roam over Toronto. We see strangers becoming familiar friends as they stroll on streets and avenues, visit Niagara Falls and old Fort York, have tea together every day, and study and discuss Christian education problems. And what a spirit of good comradeship possesses the restaurants and hotel dining rooms!

Those who share the Mid-Century Convention experiences will return to their native lands to resume their Christian education tasks with new zeal and augmented skill. They will have become freshly aware also that "In Christ there is no east or west, in Him no south or north."

*Associate Secretary for the Toronto Convention, World Council of Christian Education; Associate Pastor, Madison Avenue Presbyterian Church, New York City, 1929-1948; Member, Board of Christian Education, Presbyterian Church, U. S. A.

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Here and There . . . with *World Call*

SOON the air will be fragrant with the smell of Christmas greens. Streets will be busy with shoppers and the welcome voices of carolers will be heard.

In the churches sober little "Josephs" and "Marys" will act out the story of the manger, choirs will sing with greater feeling the Christmas hymns, and groups of young people will plan their holiday parties and special worship programs.

As thoughts turn to Christmas giving . . . what to send to a friend . . . what to select for a church school teacher or group leader . . . many church members will decide upon WORLD CALL as the appropriate gift. Nearly one thousand gift subscriptions were sent last year as Christmas remembrances from WORLD CALL readers to their friends.

Now, as the Christmas season approaches, once more WORLD CALL is making its special offer of a year's gift subscription for the club rate of $1.50. The offer is good until December 31, but if gift cards are to be delivered before Christmas, order should be received in the WORLD CALL office by December 15.

The gift order form sent with this issue of the magazine can be filled out and given to the local WORLD CALL secretary with the proper remittance, or if there is no local WORLD CALL secretary, the blank can be mailed direct to the Indianapolis office of WORLD CALL. Gift subscriptions will start with the January 1950 issue.

Meanwhile, the annual offer of one year's subscription to WORLD CALL at the $1.50 club rate during the months of November and December will also continue until December 31.

The yearly offer of the club rate on single orders is scheduled by WORLD CALL for the benefit of small churches which find it difficult to secure clubs of five or more at one time. *Mrs. Clarence Thomas,* WORLD CALL secretary at Richardson, Texas, wrote last year, "Our group is small and could not get five, but with the special rate our renewals can be made." Others in churches having less than one hundred members have said that the annual special offer of the club rate on single subscriptions helps them, too, in keeping up their church subscription lists.

Be it a Christmas gift, a new order or renewal, the WORLD CALL subscription in 1950 will bring eleven months of very good reading. For the next six months there will be articles and pictures showing the needs of people in Japan and work being done there by churches and government agencies. *Russell Dicks'* series of helpful articles on religion and health, begun in November, will continue through the March 1950 issue.

Several stories in pictures and writing by *Virgil A. Sly* will tell WORLD CALL readers about Mr. Sly's visit with churches on the Congo and in South Africa early in 1949.

WORLD CALL in 1950 will report events through the closing months of the churches' Crusade for a Christian World and will take its readers through the months of preparation for the 1950 International Convention.

It promises to be another good year for reading WORLD CALL. Merry Christmas to all, and to all the WORLD CALL!

—LOUISE MOSELEY
NATIONAL WORLD CALL SECRETARY

PAUL T. CAHILL
Architect
Churches and Educational Buildings
Amer. Fidelity Bldg., Fort Worth, Texas

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1949 to September 30, 1949, Compared with July 1, 1948 to September 30, 1948

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1947-48	1948-49	1947-48	1948-49
Churches	$ 96,709.17	$ 96,807.30	$15,249.60	$15,656.68
Bible Schools	12,411.66	14,387.21	1,675.45	1,934.78
Women's Missionary Societies	26,344.54	24,022.71	374.77	381.10
Councils	48,638.04	56,031.33	1,156.53	1,686.43
Young Matrons' Missionary Societies	1,029.92	867.41	40.00	30.00
Guilds	5,634.76	4,861.17	93.50	83.75
Youth Groups	3,803.46	4,605.69	399.11	204.96
Children's Groups	494.39	659.92	146.93	144.24
Individuals	2,339.47	1,766.00	5,081.35	3,777.67
Grand Totals	$197,405.41	$204,008.74	$24,217.24	$23,899.61
Adult Missionary Organizations Totals	$ 81,647.26	$ 85,782.62	$ 1,664.80	$ 2,181.28

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $6,603.33.

Last Column

The Christmas Season

Wherever men today shall greet
In brotherly love all whom they meet
To a wee Babe they thus shall pay
Just homage on His Natal Day.

When miles divide dear friend from friend
Sweet mem'ries then fond greetings send
And blest are all who in this way
Keep tryst with Him on Christmas Day.

—LETA MAY BROWN
Mungeli, C. P. India

The Surest Way

A hungry world
Is the surest way
To motivate war
For another day.

—*Mayme Garner Miller*

Reason

The professor of chemistry was giving a demonstration of the properties of various acids.

"Now," he said, "I am going to drop this two-shilling piece into this glass of acid. Will it dissolve?"

"No, sir," replied one of the students.

"No?" said the demonstrator. "Then perhaps you will explain to the class why it won't dissolve."

"Because," came the answer, "if it would you wouldn't drop it in."

Seven Disciples, U. S. Senators

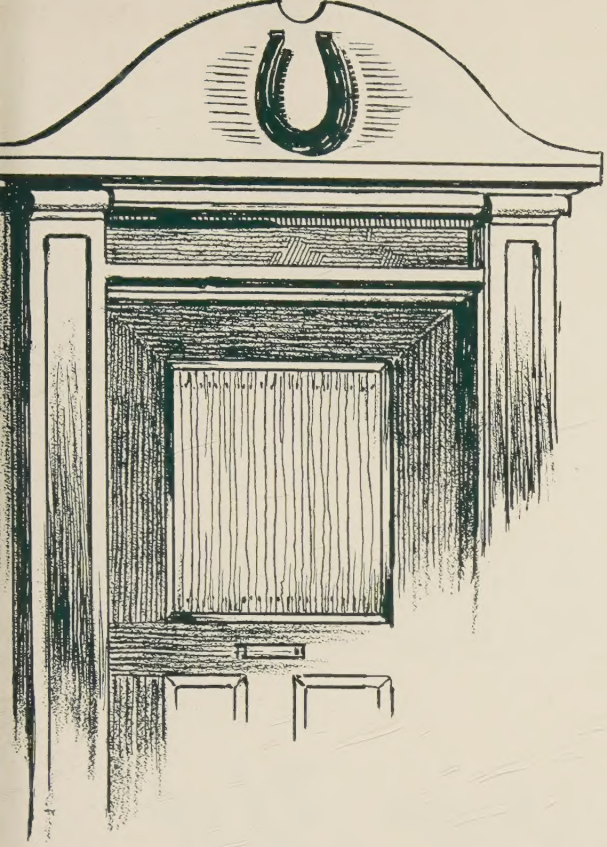
Seven members of the United States Senate are listed as Disciples of Christ. These are Senator Virgil Chapman of Kentucky, Senator Zales E. Ecton of Montana, Senator J. William Fulbright of Arkansas, Senator Lyndon B. Johnson of Texas, Senator Harley M. Kilgore of West Virginia, Senator Glen H. Taylor of Idaho, and Senator Elmer Thomas of Oklahoma. All but Senator Ecton are Democrats.

Tested Recipe for Happier Christmas

To your well-prepared plans for Christmas festivities, add a pinch of clear recollection of what Christmas really celebrates. Stir in a liberal supply of memories of how we have been, and still, are blessed by the birth of Jesus. Let the resulting thoughts simmer until they crystalize in the conviction that what blessings we have received we ought to pass on. Then while the conviction is still warm, pour out into a well-defined plan of action. Test for consistency by using the special Christmas Spirit in giving.

If this recipe, as we believe it will, produces a happier Christmas, then you may repeat it weekly for a happier New Year.

—*United Church Observer*



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